THE ARYAN PATH

VOLUME XXXV - NO. 2

February 1964

NAMRATĀ
The Power of an Ideal

JAL F. BULSARA
World Trends: I

D. S. SARMA
"Bandha" and "Moksha" in the Bhagavad-Gita

PARKER ROSSMAN
The Parent and the Public School

S. R. TIKEKAR
The English Language in India

U. L. T. LIBRARY
MAGAZINES
No. 5 F DATE 4-3-1964

BOOKS REVIEWED INCLUDE

Resurgent India; *Poet-Philosophers of the Ṛgveda*; *Philosophies of History*; Shri-Aurobindo's *The Future Evolution of Man*; Erich Fromm's *The Dogma of Christ*; Rachel Carson's *The Edge of the Sea*; H. C. Duffin's *Thomas Hardy*

complete CONTENTS within

Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

AT YOUR SERVICE

I keep six honest serving men
(They taught me all I know):
Their names are WHAT *and* WHY *and* WHEN
And HOW *and* WHERE *and* WHO.
— KIPLING

WHAT

THIS PROMINENT PAGE is at your service. We offer it as advertising space,

in addition to the back cover and page,

for

anything that is to be brought to the notice of a readers' circle spread through India, Europe, and America, a circle of thoughtful people, people interested in things of the mind and in the products of other cultures as well as their own.

WHY

Because THE ARYAN PATH is in touch with such friends for over thirty years.

WHEN

Each month till the 10th for the next month's issue.

HOW

For single insertion or by periodical contract.

WHERE and WHO

Please write to the Editor at the Bombay Office.

The rates are	Single Insertion			Periodical Contract
	Full	Half	Quarter	
Outside back cover	Rs. 250	Rs. 150	Please inquire	
Inside back cover	Rs. 150	Rs. 80	Please inquire	
Inside front cover (this page)	Rs. 200	Rs. 125	Please inquire	
Page	Rs. 125	Rs. 75	Rs. 40	Please inquire

THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 1
LONDON OFFICE	62 Queen's Gardens, London W. 2

Available in the U.S.A. from Eastern News Distributors 255 Seventh Avenue, New York 1, N.Y.

THE ARYAN PATH : VOL. XXXV · NO. 2

February 1964

NAMRATĀ	The Power of an Ideal	47
JAL F. BULSARA	World Trends: Should We Counter or Help Them?: I	50
BRIAN G. COOPER	Three Seventeenth-century Mystics: Religion and Science in the Thought of Everard, Helmont, and Felgenhauer: II	54
HERBERT BLUEN	Landscape for a Dream (Poem)	58
D. S. SARMA	"*Bandha*" and "*Moksha*" in the *Bhagavad-Gita*	59
DOROTHY ELLIN FLAX	God Is (Poem)	62
WALTER TAYLOR	The Mysticism of William Blake	63
PARKER ROSSMAN	The Parent and the Public School	68
S. R. TIKEKAR	The English Language in India	74
	NEW BOOKS AND OLD	
K. GURU DUTT	"Resurgent India" and reviews by	79
U. VENKATAKRISHNA RAO, S. N. L. SHRIVASTAVA, HUGH I'A. FAUSSET, KENNETH WALKER, G. SRINIVASAN, MARCUS WARD, ASAF A. A. FYZEE, R. L. BRETT, GEOFFREY ASHE, ROY WALKER, PREMA NANDAKUMAR, A. CLOSS, AND G. H. BROWN		81
BALDOON DHINGRA	Leaves from a Brussels Diary	91
	ENDS AND SAYINGS	93

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

—*The Voice of the Silence*

Vol. XXXV FEBRUARY 1964 No. 2

THE POWER OF AN IDEAL

Be hopeful then, not despairing. With each morning's awakening try to live through the day in harmony with the Higher Self. "Try" is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. One who does *his best does all that can be asked.*

—H. P. Blavatsky

One of the urgent needs today, to lessen the confusion and turmoil of our world, is to restore to man faith in the possibility of his own redemption. Face to face with the selfishness evidenced almost everywhere, confronted by the evils of corruption, deceit, and injustice, there is a growing sense of discouragement which threatens to become despair. This paralyses effort. Nothing seems worth while any more, not even trying to improve one's own character.

It is at such periods of stress, when darkness envelops the world, that a reaffirmation of man's potential divinity becomes most necessary. No matter how low humanity may have sunk through abject egotism and ugly sin, we should never despair; for in each man there is a spark of divinity and that can be reawakened, however completely dormant it may be today. Let each one begin in himself, with himself. Let him look within and endeavour to rediscover his own true Self. "Awake, arise, seek the Great Ones, and learn."

And the first lesson the Great Ones teach is that it *is* possible to redeem ourselves. They speak to us, not as we are now, weak, foolish, ignorant, and even wicked, but as we can become. And that Image of the New Man they place before us, they also show us how to attain.

In this process of self-redemption, of renewal and regeneration, true ideals are essential. The highest and noblest ideals have been reiterated by all great Teachers down the ages. We can use these ideals to elevate our consciousness, to cleanse our minds, and to purify our hearts, thus activating our latent divinity.

But what is an ideal? According to the definition found in the dictionary an ideal is that which is in accordance with one's most exalted imagination or conception. It is that which embodies one's highest standard of excellence. And in philosophy idealism is the theory which affirms that mind, or the spiritual and ideal, is of central importance in reality. To the idealist reality is essentially spiritual because it embodies mind and reason. An idealist formulates ideals and lives under their influence. He deliberately exposes his mind to their current, exactly as a man who feels cold exposes himself to the rays of the sun, or a man in a dark room lights a lamp. The idealist makes his mind receptive to the influence of his Higher Self and thus draws to himself its light and its radiance.

An idealist, in the philosophical sense, is thus a truly practical man. On the other hand, the man who rejects ideals on the plea that he wants to be independent, or because he is not able to live up to them, is being very impractical and suffering from conceit, or from fear, or from both.

History and experience bear witness to the guiding part ideals play in the progress of mankind. An ideal which finds a responsive echo in our own heart can revolutionize our life and transform our nature. Let us set up a high ideal and make it our own by endeavouring to live up to it, to translate it into daily practice. Nor need one be deterred by awe at the sublimity of such an ideal. The very fact that we are able to respond means that we have in us the capacity ultimately to attain it. To adopt a noble ideal is the first step, and the longest journey must begin with that first step. The goal may loom far, far away, but a beginning has been made and to keep on striving is in itself an achievement.

The power of true Ideals is a triple one. There is first the power inherent in the Ideal itself. A true Ideal is an actual fact, a living archetype which radiates its own magnetic quality and sheds its beneficent influence upon humanity.

In the second place, such an Ideal, through this radiation, draws out from within every man who accepts it and reflects upon it that which is consubstantial with its own quality. As the light and the warmth of the sun draw out the potency hidden in the seed, gradually enabling the plant to grow, bear flowers and fruits, and to produce seeds for future plants, so the magic power inherent in a high Ideal draws forth the dormant powers in man's inner consciousness and gradually enables him to transcend his personal self and to show forth his inherent divinity.

But there is also the third aspect of an Ideal's power: the power generated by the effort of the individual to come nearer to his Ideal. This is a significant factor in the spiritual life and when correctly understood indicates the need to strive incessantly; for it is the striving that counts the most. Gandhiji says:

> The goal ever recedes from us. The greater the progress the greater the recognition of our unworthiness. Satisfaction lies in the effort, not in the attainment. Full effort is full victory.

Let us then choose the highest ideal we are able to conceive and to appreciate. Our hidden aspiration will exert its influence. Only a part of our ideal is made manifest. The rest remains unseen and yet it too has its own power. Albert Schweitzer, discussing what he designates as mankind's will towards the ideal, affirms his conviction that this will is greater than we can see and that the unseen part produces effects which exceed in value the effects of the visible action. He concludes:

> Judging by what I have learnt of men and women, I am convinced that there is far more in them the idealist will-power than ever comes to the surface of the world.

The major part, locked in their hearts, has yet to be released.

May we then, sustained by our faith in humanity, of which we are a part, keep on in our efforts undismayed by aught! "Have patience, Candidate, as one who fears no failure, courts no success," enjoins *The Voice of the Silence,* and this is possible if we keep our gaze upon the Ideal we have accepted.

NAMRATĀ

AN IDEAL is only a Truth at a distance.

—LAMARTINE

WORLD TRENDS
SHOULD WE COUNTER OR HELP THEM?

[**Dr. Jal F. Bulsara** is the author of several books and innumerable articles on sociological topics. He was the founder of the Bombay Civic Trust and is actively associated with various Parsi institutions doing excellent social work. In this article, of which we print below the first part, he offers a general outline of world trends today from the point of view of social life. His approach is undogmatic and full of a rational hope for the amelioration of the human condition.—ED.]

I

OUR WORLD is either moving or being propelled towards certain objectives. The present-day political world appears to be aiming at three visible objectives, viz., free enterprise, planned communism, and mixed economy or democratic socialism. All three ideologies now believe in planning whether they openly avow it or not. Planning our future is a world trend and it is going to be done more intensively as time passes. Even those who are opposed to planning are planning against the planners, and their techniques are not different from those of their opponents.

In so far as man was born in and evolved from relative ignorance, the struggle for self-survival at the cost of others led to competition, conflict, and war. Today he possesses sufficient knowledge of history and of individual and social psychology to understand that the dispersed human inhabitants of the earthly planet cannot live unto themselves but form one interdependent whole; that competition, conflict, and wars are not going to solve their social, economic, cultural, and ideological problems. Every coherent human group today desires to attain fuller life, which means not merely the necessaries of physical subsistence but, in addition, up-to-date medical care, progressive education for children and adults, cultural expression and enjoyment, leisure, and reasonable freedom of thought, speech, action, and association. This universal desire for fuller life in freedom is another world trend.

Not only does such a desire exist: world history, especially that of the last fifty years of international conflict, indicates another world trend, viz., that human beings of all races on earth are endowed with an instinctive nature such that they will fight and dare to die to attain this fuller life in freedom not only for themselves but also for their fellow human beings. Man has been sacrificing for ideals all throughout his evolutionary career and the end is not yet in sight.

The above are very broad world trends and, while there may be no inevitability or perfect universality about them, those who think seriously about the *Zeitgeist* or spirit of the times will appreciate these three trends.

People and politicians who are wise enough to learn from history or past experience will respect these world trends and help towards their fuller attainment if they are convinced that such fulfilment will enrich human life.

The desire to attain fuller life in freedom is so fundamental to all human beings that those who oppose it and utilize their own and other people's energy, skill, and resources to thwart or fight it prove themselves the enemies of mankind and impediments to human progress. Thus if the British had been an unwise nation, they would have thwarted the desire of the colonial peoples still longer and caused further human suffering and loss to both themselves and others. A far-seeing and fair-minded nation, they saw the writing on the wall, recognized the strength of the world trend, understood the surging emotions of entire nations, and bowed gracefully to the inevitable in good time. Thus they proved themselves a wise nation, shortened unnecessary conflict and inevitable suffering on both sides, and proved themselves the friends of humanity. The short-sighted among the Portuguese people and among the South Africans are not able to see the world trends. They still believe that by maintaining their selfish or one-sided interests and ignoring or thwarting similar interests of others, they can safeguard their temporary gains in perpetuity. This belief makes them adamant, obstinate, perverse, and blind to obvious human psychology. Even the array of the majority of nations in an unfriendly and critical camp against them does not convince them that they may be wrong in their attitudes, dictated not by justice and fair play but by one-sided gain. Because they are unable or unwilling to see the world trend, they will prolong the considerable suffering to large sections of the subject peoples, drive them to desperation, and in turn considerably hurt and harm their own people and their long-term interests. They will not thereby be able to stem the tide of the world towards emancipation and fuller life in freedom for all peoples. In the face of such inevitability, wise people would pause and ponder and give way with grace.

In the light of these thoughts, it would be interesting to examine the near or distant future of free enterprise, State communism, and democratic socialism. The three are not well-defined ideologies or philosophies, apart from their not yet being certain world trends. Nor do the terms mean simply what they seem to say. We need to examine some of their contents and meaning and see to what extent they can claim to pass into the category of world trends, if at all. Perhaps it may be said that man's freedom of individual enterprise in the realm of initiative, invention, thought, production, good deeds, and social service can never be curbed by the most powerful governments, tyrants, or dictators for all time and universally. This freedom will assert itself because of the electronic freedom of movement — a fundamental characteristic of all matter, inert or sentient. It

may be curbed and controlled and even conditioned and directed towards preconceived ends by powerful oligarchies (dictators or tyrants are only oligarchies in disguise, for they would not last if there were no oligarchies to support them). This can, however, happen only for a short time and among limited numbers under a certain temporary hypnosis of human beings, who love hero-worship or like to follow leaders blindly or docilely. Freedom of enterprise or individual initiative cannot thus be taken away in perpetuity even by communist or fascist constitutions or forms of governance.

But if by freedom of enterprise is meant that individuals or groups of individuals can do what they like with their skill, knowledge, power, organizing capacity, wealth, and resources, this will not be permitted unless these gifts are used for the common good of society besides their own. The freedom of the free enterprisers will be curbed and will have to be curbed as soon as it is found that the prerogative of freedom is abused to dominate society in an arrogant or arbitrary manner, to harm social interests, to destroy legally constituted governments, or to make war on mankind. Nor can a government permit free or wilful distribution of the gains of free enterprise. It will have to step in on behalf of the entire organized society to enforce not free but fair distribution of such gains, which no individual makes on his own without the enormous and invaluable support of his family, community, social institutions, organized government, and the social structure at large. In the freest of enterprise, the accredited authority of society or government will have to step in to plan and control the products of free enterprise to fit into the national economy and international balance of trade and exchange. Further, in a world so vast and complex and in a global economy so delicate, even free enterprise will have to submit to wise planning and direction and submit to regulation for the common good of all, by the sheer necessities of interdependence.

To turn to State communism. By no stretch of imagination can one say that in its present form it is a world trend, or that it is going to persist as a trend even in the communist countries. For, if the ideology is made up with some good parts, its practice has been beset with some very untoward experiences which the civilized conscience of man will not permit to be repeated. We should like to agree that the bridging of the vast gulf between the incomes of individuals and classes, the removal of the extremes of wealth and privilege and poverty, the assertion of equality of opportunity for all normal members of society, the assurance of work to all who are willing and of an equitable income for one's work, are all highly desirable objectives for any sane and just society. But we cannot agree that an oligarchy has a right to usurp power by any means or by the law of the

jungle, or that because it has been able to usurp power it has a right to wield it to suppress individual freedom or wipe out honest opposition even when it is not violent. No oligarchy has a right to arrogate to itself supreme wisdom or infallibility. It has not been given constitutional authority to make universal laws, however repugnant they may be to the majority of the people, or the right to regulate the lives of all men (who are the equal colleagues of its members) according to its individual or party-conceived dogma, however correct it conceive it to be, without having given the people an opportunity to express their views and opinions on the laws and dogmas as they would affect themselves. State communism of this type cannot be a world trend because it does not respect the other greater world trend, viz., that towards recognizing the dignity of human personality and the right of the individual to freedom of thought, speech, association, and movement. These cannot be justifiably denied to the people during an indefinitely long interim period, although the ultimate objective may be to establish a world order in which the dignity of human personality and reasonable freedom of individual conscience would be respected, and even though the State — the symbol of arbitrary authority — is itself expected to wither away. A hope of bringing about a millennium cannot justify, during the interim, the complete negation of all that the millennium is expected to accomplish for man as a respectable member of Society.

Democratic Socialism looks like a world trend, and, shorn of its idiosyncrasies in eccentric minds, it seems to have a chance of being widely accepted, but only if it is treated as an experimental and evolving hypothesis and not as an infallible dogma or ideology accomplished in all details. For, with due respect to all man-made prophets so far born, no prophet has yet been born who can peer through the future social and political structure of mankind and predict today the maxims, morals, and social order which will guide the society of tomorrow or of a generation or a century hereafter. Mankind will have to enunciate and unfold its democratic socialism stage by stage, feeling its way, by the age-old method of trial and error, taking counsel with the wise, using slow persuasion rather than benumbing coercion or quick killing force, bearing in mind that the real use of government is not to govern in the old sense but to serve in the sense that prophets and seers served.

JAL BULSARA

(To be concluded)

THREE SEVENTEENTH-CENTURY MYSTICS

RELIGION AND SCIENCE IN THE THOUGHT OF EVERARD, HELMONT, AND FELGENHAUER

[The first part of this scholarly study by **Mr. Brian G. Cooper, M.A., B.Litt. (Oxon.)** appeared in January. Below we print the second and concluding part.—Ed.]

II

153 Chymical Aphorisms[18] clearly reveals that Helmont's pursuit of truth through alchemy was religious in intention; "this Science is the gift of God, which he giveth to whomsoever he pleaseth"; alchemical truths came by "illumination" (here Helmont is at one with the contemporary post-Reformation religious movements of the Free Spirit, Illuminism, and the Inner Light). The function of alchemy was to understand the "Principles, Causes, Properties and Passions of all Metals" that their imperfections might be "changed into pure gold," and from this Philosopher's Stone could also be derived the "universal remedy," the basic medicine that was the Elixir of Life. However much we may query the validity of Helmont's claims for gold and mercury in this connection, the religio-philosophical significance of alchemy for him cannot be doubted. It was no mere tinkering with chemicals, but the door into mystical experience, and the revelation of truth about man:

> This art requires the whole man, possesses him when found, and delivers him, when possessed, from all the tedious cares of this life, as esteeming little of all other things, and judging them of no value, and foreign to him.[19]

That Helmont experienced great sweeping mystical visions that engulfed his whole being in a dramatic revelation of the true nature of things cannot be doubted. In *The Image of God* (1650)[20] he records two such experiences. In 1610 he dreamed he was in a hall, in which on a table stood a large vial filled with liquor, whence came a voice, "Wilt thou (have) honour and riches?" Through a chink in the wall of the hall, "a light invaded my eyes with unwonted splendour": it was a vision of his soul. Upon tasting the liquor he experienced extreme horror. In 1623 he underwent an even deeper revelation, in which he saw his own soul:

> It was a transcendent light, in the figure of a man, whose whole was homogeneous, actively discerning, a substance spiritual, crystalline, and

---

[18] J-B. van Helmont: *153 Chymical Aphorisms* (Amsterdam, 1688; London, 1689).

[19] *Ibid.*, p. 13.

[20] *The Image of God* (Helmont's Vision of the Soul), in *Ternary of Paradoxes* (London, 1950).

lucent by its own native splendour.[21]

Convinced by such visions, which left a permanent impress upon him, Helmont tried to formulate in words the inexpressible, discussing the relationship of soul, eternity, and God.

> The Soul indeed, from the minute of her creation forwards to the future, hath an eternal *permanence*; not from her own essence, but from her native eternity, freely conferred upon her by the *bounty*, and constantly conserved by the *providence* of her Maker.[22]

Rejecting prevailing Christian orthodoxy's division of the Soul into Intellect, Will, and Memory, Helmont saw these faculties, along with Love, as related to the Mind, with all subject to the supreme and immortal Soul.

> The mind of man doth carry the resemblance of the most immense Godhead, in the most simple unity, and indivisible *Homogeneity of spirit, under the symbol of immortality, of indissolution, and identity, beyond all connexion or alterity* . . . the glorious *Image of God* is neither separate nor separable from the Soul; but the very *mind* is the very *Image of God,* fully so intimate to the Soul, as the Soul is to herself, that is, the *Image of God is the Soul of the Soul's essence.*[23]

The total spiritual awareness of Helmont thus embraced mysticism, alchemy, and experimental science: it is likely that it also included astrology. The Prolegomena to *Ternary of Paradoxes* (1650) indicates his belief that the "universal medicine" was not necessarily liquid or solid, but rather a form of radiation from the stars and planets:

> The manner of the Stars transmitting their Influence, by invisible Deradiations; and the imperceptible Emissions, streaming in a semi-immaterial thread of Atoms, from sublunary bodies, qualified with this kind of Astral Faculty; which arriving at a determinate object, though situate at indeterminable distance, nimbly operate upon it, to the full satisfaction of the particular *end*, preordained in the primitive Intellect of the Creator.[24]

Clearly he lifted the oft-debased astrological concern of seventeenth-century Europe to a higher spiritual level, relating it to his contemplation of the basic stuff of the universe. (In this and the use of such terms as "magnetic virtue," "sympathetic remedy," and "transmission of energy," one is tempted to wonder whether this seventeenth-century visionary was not, through his mystical insights, at and even far beyond the frontiers of twentieth-century scientific and psychic knowledge.) Helmont's language is

---

[21] *Ibid.*, pp. 127-8.
[22] *Ibid.*, p. 126.
[23] *Ibid.*, p. 133.
[24] Prolegomena (unpaginated), p. 15.

of another age; his concern for the Oneness of Truth has permanent significance.

Paul Felgenhauer (159?-166?),[25] the son of a Protestant minister at Putschwitz in Bohemia, studied theology at Wittenberg, and from 1620 until his death at an unknown date after 1659, wandered throughout Holland and Germany preaching tirelessly and writing voluminously. He spent some time in Amsterdam; from 1635 to 1649 he was at Bederkesa near Bremen; 1657 saw him imprisoned for heresy at Suhlingen; released, he appeared in Hamburg in 1659; his movements after 1660 are unknown. During his lifetime he wrote over fifty books, which appeared in German, Latin, and English, on mystical, apocalyptic, and alchemical themes. Felgenhauer was undoubtedly a disciple of Jacob Boehme, and his works were known to that wide European circle devoted to religious and scientific speculation, in which Samuel Hartlib and Jan Comenius were leading figures.[26] Between the latter circle, whose interests embraced revolutionary English Puritan politics, concern for Christian peace and unity, missionary work among Red Indians, and apocalyptic studies, and the living tradition of European mysticism Felgenhauer was clearly a link figure: his own interests included not only mysticism and alchemy but also biblical mathematics and chiliasm, all within the search for the "universal key."

Felgenhauer was certainly keenly interested in science. The *Postilion*,[27] probably his most influential work, was dedicated to one Jacob Thysius, "a singular lover of Divine and Natural Wisdom, and of Mathematics, Astrology and Geometry"; *Nova Cosmographia et Dimensio Circuli* (1660) attempted a union of geometrical and theological truths; *Evening Star of the Nativity of Principles, Elements, Minerals and Metals* was alchemical; his works contain numerous allusions to mathematics, geometry, astronomy, astrology, "cosmic renewal," "magnetic cures," eclipses; his own scientific theory was that of the Seven Elements and Powers of the World: Spirit, Air, Water, Light, Heaven, Earth, and Fire, the "opposite element." For Felgenhauer as for many of his contemporaries, astrology and apocalyptic united in forcusing attention on the great Comet of 1618, held to portend universal doom.

He wrote at length foretelling the Second Coming of Christ in the seventeenth century, sharing the deep millenary concern of the time. His *Chronology of the Years of the World* (1617), *Glass of Time, Chilias*

---

[25] BAILEY: p. 83; MICHAUD: *Biographie Universelle*; for list of works, his *Postilion* (London, 1655), pp. 51-54.

[26] See my articles, THE ARYAN PATH, April 1961; *London Quarterly*, October 1960.

[27] *Postilion, or a New Almanack and Astrologic, Prophetical Prognostication, calculated for the whole world, etc.* (London, 1655).

Sancta, Glass of Monarchs, and *Good Tidings to Israel of the Three Signs of the Coming of Christ* were his more important apocalyptic works, which so aroused the German Lutheran authorities in Lubeck and other cities that they tried to suppress their circulation. For a long time he believed the end of the world would come in 1655. Politically, he portended the overthrow of the Hapsburgs.

Felgenhauer's apocalyptic and scientific concerns were embraced within a mysticism partly derived from his discipleship of Boehme and partly born of his own profound visionary experiences. The titles of his mystical writings reflect his membership of Boehme's school: *Aurora Sapientiae, Mysterium Sapientiae, Abissus Sapientiae.* His visions seem to have been of God and the devil rather than of the nature of the soul. He records a vision of the Messianic figure:

> One coming in the form and similitude of a Prophet, having a sceptre in his hand, and a two-edged sword girt by his side, out of his mouth cometh a consuming fiery Flame [to gather God's children][28]....

On 1 January 1625, Felgenhauer had a revelation of the final overthrow of the forces of evil: he saw the Devil lying with all his body and wings crushed, and, "in a house above the earth":

> There was a Great Gate towards the North, which was opened, there came one to stand in the midst of the Gate, as I conceived it was the Angel of the sixth Congregation; he spied Satan walking to and fro ... in the same Room, in the shape of a Red Dog ... when Satan was turned out then the Angel [said] "Ah, now let the Lord say Amen, seven times,"[29]

and thus was Satan banished for ever. He also mentions visions of the "opening of the Temple" and of Resurrection. These somewhat flamboyant descriptions were not the extravagances of an eccentric dreamer, but the representation in highly-coloured symbolic language of visions deeper than words could express. Pessimistic in his forebodings over living in "the last heavy troublesome dangerous times," he yet optimistically saw a future time in which men would abandon their sterile controversies in common discovery of a Universal Religion, the Oneness of Truth.

> At the last, this happy and joyful Time will be at hand in which these things shall be accomplished, and then Men will not trouble their heads so much about Religion and Faith, whether they believe rightly or no, but it will suffice that by this one word *Love*, the Right Religion and True Faith may be known.[30]

---

[28] *Ibid.*, p. 33.
[29] *Ibid.*, pp. 17-18.
[30] *Ibid.*, p. 7.

Everard, Helmont, and Felgenhauer were seventeenth-century European figures who strove to maintain and deepen, from varied angles and in the terms and symbols of their time, the Oneness of Truth, which a falsely exclusive scientific rationalism was beginning to undermine. They represented a wide school of thought for whom religion and science were complementary, not hostile; many lines of approach to the "universal key" overlapped; all must perforce be subject to the dramatic revelation of the mystical insight. For three centuries Western Man lost that vision of the Oneness of Truth. Today there are many signs in both theology and the philosophy of science that he realizes the extent of his loss, and strives to regain it.

BRIAN G. COOPER

LANDSCAPE FOR A DREAM

Some timeless country lies beyond this range
Of rugged mountains challenging the skies,
Its strange inhabitants converse in tongues
Whose mystic meanings I can but surmise.

These clouds, like ships that sailed from some far shore
Are pale reminders of some vivid dream,
These bright-hued birds that charm the listening sky
Are like winged words that grace a poet's theme.

Earthbound by day, my nomad spirit waits
Till nightfall, when in sleep I wander free
To where tall cities with their myriad lights
Hail my brief sojourn in eternity.

HERBERT BLUEN

"BANDHA" AND "MOKSHA" IN THE BHAGAVAD-GITA

[**Professor D. S. Sarma** is one of the elder and best-known students of Indian philosophy. His anthology of important passages from the Upanishads was published recently by the Bharatiya Vidya Bhavan. In this lucid essay he brings together important passages from the *Gita* to expound its teaching of what binds a soul and what releases.—ED.]

Bandha is bondage and *Mokṣa* is liberation. Man is not born entirely free. The very fact of his birth involves many fetters and limitations. He is born with a certain body, a certain mind, and certain tendencies, in a certain environment. Christian theology has a doctrine of original sin according to which human nature is corrupt on account of the transgression of the first man. This is only a figurative way of saying that man by his very nature is sinful. On the other hand, according to Hindu philosophy, the soul of man is essentially pure and divine, but on account of its birth in a body it is temporarily subject to certain limitations and hence short-sighted, ignorant, and deluded, liable to go wrong and commit sin. Theologies which emphasize the sinfulness of human nature maintain that man's salvation can come only from without, through the help of a Saviour and the grace of God, whereas the philosophies which emphasize the inherent divinity of the human soul teach that salvation can come only from within — by the soul overcoming its temporary limitations and realizing its own divinity.

The teaching of the *Bhagavad-Gītā* on this subject of bondage and release is somewhat different from that of the Upaniṣads. According to the Upaniṣads the soul has to overcome the limitations of the five *kośas* or sheaths with which it is covered — made of *anna* (matter), *prāṇa* (life), *manas* (mind), *vijñāna* (understanding), and *ānanda* (joy) -- before it can achieve self-realization. The *Gītā* on the other hand makes no mention of the five *koṣas* anywhere and speaks, instead, of the three *guṇas* or qualities of *Prakṛti* (Nature) as the limiting conditions of the soul. The *Avatār* of the *Gītā*, while restating and reaffirming the central teaching of the Upaniṣads, apparently presses into service the more advanced scientific thought of his age. He makes an elaborate use of the Sāṅkhya concept of *Prakṛti* and its three *guṇas* of *Sattva*, *Rajas*, and *Tamas*. Whatever may be the significance of the three *guṇas* in *Sāṅkhya* philosophy, in his hands *Tamas* represents the limiting conditions of the animal existence, *Rajas* those of the mental life, and *Sattva* the limitations of the moral nature. According to the *Gītā*, the immortal soul finds itself imprisoned in this world in a body, and bound by fetters of flesh, mind,

and conscience. Fetters are fetters whether they are made of iron, silver, or gold. Bonds of flesh are iron fetters, bonds of emotion and desire are silver fetters, and the bonds of reason and conscience are golden fetters. Bound by these, the soul takes a distorted view of things, creates delusions for itself, overemphasizes the separateness of things, misses their unity in God, and so either commits sin or is permanently plagued with a sense of sin. The scripture points out that the world of sense-objects is a counterpart of the senses of a man and that the soul is above these and their interactions, and that therefore it should transcend the limiting conditions of the three *guṇas* and become a *triguṇātīta*. Thus will it reach its goal of self-realization. This view of the *bandha* or bondage of the soul to nature as a result of its being born with a body in this world is set forth in the following verses:

> *Sattva, Rajas* and *Tamas* — these dispositions which arise from Nature bind down the immortal soul in the body, O mighty Arjuna (XIV.5).
>
> When the embodied soul has risen above these three dispositions, of which its body is made up, it gains deliverance from birth, death, old age, and pain, and becomes immortal (XIV.20).
>
> There is no creature here on earth nor again among Gods in heaven, which is free from these three dispositions of Nature (XVIII.40).
>
> Deluded by these threefold dispositions of Nature this world does not know me, who am above them and eternal (VII.13).

As bondage is caused by the three *guṇas*, liberation means the overcoming of the *guṇas* by the soul. But the *Gītā* says emphatically that overcoming the *guṇas* does not mean the eradication of their powers, but only their control and their utilization for higher ends. For instance, our appetites and instincts, which come within the sphere of *Tamas*, our desires and passions, which come within the sphere of *Rajas*, and our virtues and ideals, which come within the sphere of *Sattva*, should all be harmonized so as to produce a well-integrated character, which is qualified to seek fellowship with God (*Yoga*). The *Gītā* is unique among our scriptures in saying with impressive emphasis that, while God is our father, Nature is our mother (XIV. 4.) and that therefore our natural endowments should not be considered permanent obstacles in the way of our spiritual progress, but should be made to subserve spiritual ends. It says:

> *Yoga* is not for him who eats too much, nor for him who eats too little. It is not for him, O Arjuna, who sleeps too much, nor for him who keeps vigils too long.
>
> But for the man who is temperate in his food and recreation, is restrained in all his actions, and who has regulated his sleep and vigils, *Yoga* puts an end to all sorrow (VI.16-17).

The *Gītā* points out that some men are born with a strong tendency towards a godly life, and others towards an ungodly one. A godly disposition (*Daivī sampat*) leads one to liberation, while an ungodly disposition (*Āsurī sampat*) leads one to further bondage. It is the predominance of *Sattva* that results in a godly disposition, and it is the predominance of *Rajas* and *Tamas* that results in an ungodly disposition.

The *Gītā* further says that a mere godly disposition exhibiting a number of well-cultivated moral virtues is not enough by itself. A virtuous man should transcend his virtues, rise above a merely ethical level, get rid of the dualism inherent in ethical life, go above the "pairs of opposites," as the *Gītā* calls them, and thus qualify himself for *Mokṣa* or Liberation. For morality is only a gateway to the temple, and not the temple itself. One who wants to reach the Holy of Holies should go into the temple and not remain at the gateway. Morality only points to the goal, but cannot lead one to the goal. On this point Shri-Ramakrishna has an interesting parable. He compares *Sattva, Rajas,* and *Tamas* to three robbers who assail a man in a forest. *Tamas* wants to kill him. But he is prevented by *Rajas,* who only binds him hand and foot and leaves him in the forest. The three robbers then go away. But *Sattva* returns, sets the man free, and points out to him the way back to his home, but refuses to go with him; for he is still a robber and cannot appear in public, lest the police should seize him.

Also, it may be pointed out in this connection that every virtue maintains its character only so long as it functions in conscious opposition to a corresponding vice. Truth is truth only in opposition to falsehood. Valour is valour only in opposition to cowardice. But when any virtue becomes a permanent and unconscious habit, it loses its ethical character and becomes sublimated into a feature of spiritual perfection. Thus a golden fetter is broken and melted and wrought into an ornament of pure gold.

The bonds created by the *guṇas,* that is, by one's body, mind, and conscience, are common to all men. They are termed *janmabandha,* because they are implied in the very fact of the immortal soul taking birth in a body. But apart from these universal bonds there are individual bonds — that is, the bonds created by the doings of the soul in a former life. These are termed *karmabandha.* They result in one's congenital tendencies, dispositions, and impulses, and also the kind of environment in which one is born.

The ways and means by which all these bonds of the soul, both universal and individual, can be overcome are more elaborately described in the *Gītā* than in the Upaniṣads. While the Upaniṣads lay almost exclusive emphasis on *jñāna* or saving knowledge, the *Gītā* lays equal emphasis on *karma, bhakti,* and *jñāna* or — selfless action, self-forgetting love, and self-transcending knowledge. Like the Upaniṣads, the *Gītā* also points out

that mere ritualism cannot make a man a *triguṇātīta* — one who has transcended the limitations of the three *guṇas*. Rituals have their place in religious discipline, but their importance should not be exaggerated. Those deluded men who think that Vedic sacrifices and rituals are all that is necessary for a religious life get only a temporary heaven, from which after enjoying the pleasures of Paradise for a short time they are hurled back once again into the cycle of births and deaths (*Saṁsāra*). That is why the *Avatār* of the *Gītā* says to Arjuna, "The sphere of Vedic rituals is still the three *guṇas*. But you should transcend these *guṇas*" (I.45). True release from the limitations of the *guṇas* is to be obtained not by *Yajña* but by *Yoga*, that is, fellowship with the Divine through self-control, disinterested service, loving devotion, and the realization of the oneness of all things in Deity.

D. S. SARMA

GOD IS

(*For* JOHN PRESS, *whose perceptive analysis of the creative mind in "The Fire and the Fountain" evoked this view of the Creator*)

They call Him *good*
straining to strap Him
in their own self-righteousness,
flatter themselves—
lacking a lively eye to strip the obvious—
to see

He is the birth-blood of the dawn. . . .
the subtle radiant blending of the spectral prism
illimitable light the infinite variety of shade
the virile sea the virgin glade

He is laughter, whimsical and gay,
the delicate beguiling of a child—
the Rabelaisian lust for life
and consecrated abnegation—
He is every atom of creation.

DOROTHY ELLIN FLAX

THE MYSTICISM OF WILLIAM BLAKE

[**Mr. Walter Taylor** has been long interested in psychical research and the study of religions, Eastern and Western. He found his studies had led him to a special concern with mysticism. His article on William Blake is full of enthusiastic appreciation, and sets forth some of the remarkable insights of that enigmatic but, to the persevering student, richly rewarding poet and seer.—Ed.]

It is very well known that all mystics are difficult to understand. This is because what they are trying to describe cannot really be described. Yet no mystic can refuse to try to describe the indescribable. This urge to communicate that which possesses them wells up from the Eternal, of which they have become part. Or it would be more correct to say they have seen more of Eternal Truth than the ordinary man.

Of all the mystics William Blake seems to be the most difficult to follow. In Chambers's *Cyclopedia of English Literature* James Douglas says:

> There are gleams of poetry in the chaotic symbolism of the Prophetic Books, such as the splendid line that breaks through the mists of "Milton," "Time is the mercy of Eternity." But as a whole the Prophetic Books may be left to the high priests of dogmatic mysticism whose fantastic exegesis lies outside literature.

Leaving on one side the slight, whether intended or not, on those interested in mysticism, it is fair to say that Blake presents us with symbolism which seems chaotic unless we have the key to his heart. To the lover of Blake and the student of Mysticism this "chaotic symbolism" is what makes him so exciting.

Before passing on to some of the remarkable utterances of William Blake something must be said of him as poet and artist. His place as a poet is secure; his creative and imaginative genius as an artist is without question: yet he would not have been either of these had he not also been a seer and a prophet. Intellectually and spiritually, he was very near to being the complete man, the "Grand Man" of his dreams.

What must not be lost sight of is that his poetical genius was childlike without being childish or sentimental. He reminds us of a man who has been "Born Again" and can express the Truth only as a child who has been a man could do. Scores of instances of this could be quoted from his "Songs of Innocence." For the sake of brevity take only the last two stanzas of "The Divine Image":

> Then every man, of every clime,
> That prays in his distress,

Prays to the human form divine,
Love, Mercy, Pity, peace.

And all must love the human form,
In heathen, turk or jew;
Where Mercy, Love and Pity dwell
There God is dwelling too.

This is the poet who at a later date wrote that unforgettable line: "For a tear is an intellectual thing."

To find a way through the "chaotic symbolism" of Blake let us listen to "The Voice of the Devil" from the "Marriage of Heaven and Hell":

All Bibles or sacred codes have been the causes of the following Errors:—

1. That man has two real existing principles: viz: a Body and a Soul.

2. That energy, called evil, is alone from the Body; and that Reason, called Good, is alone from the Soul.

3. That God will torment Man in Eternity for following his Energies.

But the following Contraries to these are True:

1. Man has no Body distinct from his Soul; for that called Body is a portion of Soul discerned by the five Senses, the chief inlets of Soul in this age.

2. Energy is the only life, and is from the Body; and Reason is the bound or outward circumference of Energy.

3. Energy is Eternal Delight.

Before we discuss the first of the "Contraries" which are "True" it should be pointed out that in "The Everlasting Gospel" Blake wrote:

Do what you will this life 's a fiction,
And is made up of contradiction.

From that we can argue that this life is not the "True" though it *seems* to be. It also *seems* to consist of "Opposites" or "Contradictions" which it is the mystic's purpose to reconcile. When Blake says, "Man has no Body distinct from his Soul," he is in effect denying duality. The five senses circumscribe the soul and give it meaning and purpose in a world of *Reason* only. It will be noticed that he denies the Body in the first of his "Contraries" and in the second he says, "Energy is the only life, and is from the Body." These contradictions are made to support what he calls "Energy" which has neither body nor soul nor form nor shape, but is the "True."

Now he announces what he has been trying to get to all the time — "Energy is Eternal Delight." One can almost hear him saying, "Forget Birth and Death, Light and Dark, Good and Bad, Body and Soul, etc., and dwell in Eternal Delight." The "Opposites" are the "Contradictions" which make up the "Fictions" of this life. Immediately we stop in our mystical flight and begin to use "Reason" the world of duality and the five senses

comes into *illusory operation.*

Blake strives to impress this upon us when he says:

> How do you know but every bird that cuts the airy way,
> Is an immense world of delight closed by your senses five?

Coming back to the world of "Reason" or, as Blake puts it another way, the *Ratio* of what we know, he makes this simple proposition: "That this Ratio will not be the same when we know more." He goes on to say in "There Is No Natural Religion" that what is "Bounded" is loathed by its possessor. "The same dull round even of a universe, would soon become a mill with complicated wheels." But he enlightens us in this way: "Man's perceptions are not 'Bounded' by organs of perception: he perceives more than sense (tho' ever so acute) can discover."

So man is not limited to objects of sense by organs of perception but can perceive "Eternal Delight" through the "chinks of his cavern." For in his "Marriage of Heaven and Hell" we find the well-known saying:

> If the doors of perception were cleansed everything would appear to man as it is — Infinite.

And then he adds:

> For man has closed himself up, till he sees all things thro' the narrow chinks of his cavern.

Man innately desires Infinity because he *is* Infinite, and to *see* the Infinite is to *be* the Infinite. Blake argues that he who can see the Infinite in all things sees God; and that he who sees the *Ratio* (or Reason) only, sees himself only. At this stage William Blake makes a most illuminating statement. It is that if we can grasp once and for all his argument of the *Ratio* and Eternal Delight, we shall realize by experience, and not as an intellectual concept, that "GOD BECOMES AS WE ARE THAT WE MAY BE AS HE IS."

That is indeed mystical experience; it is to catch a glimpse of Eternal Delight! This then is Blake's vision. In other words we can say that all experiences other than Eternal Delight must be negated because they are not the "True." Blake would claim that Man is eternally dying in God in order that God may eternally live in Man. And that is what life is all about.

Sooner or later we arrive at the point where words are no longer any use. Imagination and Vision must now take over. We are also at the point where we can only mention Blake's Prophetic Books — "Milton," "Jerusalem," etc., where Imagination and Vision run riot. It would need a book to unravel the "chaotic symbolism" of the symbolical works. But something can be said of what Imagination meant for Blake.

When Blake uses the word Imagination he has his own special meaning. It is in a particular way tied up with Vision. A lady once asked him where he saw his Visions. He replied, "Here, Madam," significantly tapping his forehead. Blake describes Imagination as the "Eternal Body." The imaginative life was the real life for him, where he met people, saw visions, and dreamed dreams. The order of experience was reversed for him. Whereas for the ordinary person the life of the senses is the real world, for Blake not only was the sensuous world fleeting and unreal, but if one was "Bounded" by it the "Real" would be obscured. The accusation of insanity against Blake can quite readily be understood in this context. Here was a man who claimed he spoke to, and could draw to him, people long since dead. As though that was not enough, he saw and could draw fantastic creatures which were certainly not of *this* world. No wonder they said he was mad. The modern researchers into the mystical, who use drugs to experience what came naturally to Blake, can substantiate some of Blake's imaginative visions.

His Prophetic Books are difficult to understand and interpret because his immediate real experiences were not "Bounded" by a past, a present, or a future. He was trying to express Eternity by the devices of Time, which involved him in complex symbolic names and words, and experiences. Hence the "chaos" of his symbolism. Other mystics before Blake have tried to verbalize what cannot be put into words. Unfortunately they all fail in one way or another for Truth is incommunicable. The greater the desire to transmit the vision of the Real, the more it becomes bogged down by the "senses five." For, once again:

> How do you know but every bird that cuts the airy way,
> Is an immense world of delight closed by your senses five?

The truth is of course that individuals must "grow into" and experience "Eternity" for themselves. That is why Blake stressed the Imagination. He must have worked on the thesis that whatever is thinkable IS. This is really a tremendous concept which requires careful thinking out. It may lead to madness, but that must be risked if the desire to find the Real is strong enough.

Blake's most important message is that man's view of life and death as viewed through the "narrow chinks of his cavern" must be totally revised. Put into modern idiom, perhaps he is saying that we are in Eternity NOW. The concept that we are "Bounded" by birth and death and the five senses is itself an illusion. There is here a duality of illusion: only to dwell in "Eternal Delight" is the Real. All else is the Not-real. Here we come up against the barriers created by words. For the most material experiences of life as well as the most spiritual, if they are suffused with

"Eternal Delight," are Real and Eternal.

Because man is infinite he desires infinity. Less than that is not enough. But *because* he is infinite he already has infinity, without knowing it. So he makes his own illusions. One is that he has to die in order to gain immortality. Another is that he has a body and a soul, when really he only has "Eternal Delight." Now is all that is. Whatever is thinkable IS. But there is only NOW. Not *now* in the time sense but NOW in Eternity. It is a NOW that has no past or future, it IS and "Thou art That."

Blake himself puts it this way in "Jerusalem":

> I see the fourfold man; the Humanity in deadly sleep,
> And its fallen Emanation, the Spectre and its cruel shadow,
> I see the Past, Present, and Future existing all at once
> Before me.

There was no Mind-Body problem for William Blake. Minds, bodies, souls, spirits, were all in the Divine Imagination. Imagination is the only way we can leave Time and enter Eternity. For Blake and for us (when we are ready) All is thinkable through the imagination, and whatever is thinkable IS. This we must grasp if we are to "Grow into Truth" — the One is the Many and the Many are the One. We must at some time agree with Blake in his saying: "What is now proved was once only imagined." Blake's true worth as Seer, Mystic and Prophet, will be realized when we come to prove for *ourselves* what we now only imagine.

WALTER TAYLOR

Everything that lives,
Lives not alone, nor for itself.

—WILLIAM BLAKE

THE PARENT AND THE PUBLIC SCHOOL

[**Professor Parker Rossman**, Associate Professor of Religion in Higher Education, Yale University, U.S.A., gave an address on this subject at the Indian Institute of World Culture in 1962. We are happy to publish this paper, which sets forth a series of suggestive ideas about education and the place of the school. Fundamentally, education is an aspect of the life-process; not a separable part in it. Professor Rossman's paper sketches educational and social arrangements which take this fact into account.—ED.]

AS A PARENT, speaking personally, I find myself involved with the schools my children attend in a variety of ways. My first concern is to do what I can to improve the schools, so that the children may obtain a better education, one which will better equip them to live in the amazing world of science, technology, and global politics which is emerging before our eyes. Alas, our schools seem so conventional. For many children, instead of being a thrust forward into the new age, the educational process is a deadening process which dulls their minds and narrows their questing spirits. Some parents are worrying whether their children are really learning to read; more should worry whether their children are really learning to think, to love learning, to value truth, to learn the paths which they must follow to grow in wisdom and imagination through their lives.

Two recent American books, *The Vanishing Adolescent* by Edgar Z. Friedenberg (Beacon Press, Boston. 1960) and *Growing Up Absurd* by Paul Goodman (Random House, New York. 1956), suggest ways in which the schools themselves cause children to lose their own sense of worth, and lead them to despair of finding meaning in life. Through subtle pressures the creative child is forced to conform, the spirited child is broken, the less privileged child is made to feel scorned. But what can a parent do when schools are shaped by cultural and political forces far beyond local control?

What can a parent do? The parent who recognizes the signs of physical malnutrition can strive to give his child a better diet, and thus improve his physical health. But parents cannot so easily see the results of starved minds and stunted imaginations. As parents gather in the local Parent-Teachers' Association in the American primary school, one finds many parents eager to give time to raise money for athletic equipment, for musical instruments for a school orchestra, for a stoplight at the corner, for milk or a hot lunch for children. Some move beyond these useful projects to purchase a motion-picture projector, or to buy some books for the school library, or some science equipment. But they find it difficult to be recognized *as partners in the educational process.*

The home and the school are both engaged in education. What children learn at home often contradicts and counteracts what they learn at

school. Yet principals and teachers tend to assume that parents cannot and should not be bothered with critical questions of what is taught and how. Teachers will talk with parents about questions of discipline, vocational guidance, or cultural activities, rather than provide an opportunity for parents to understand and share in the central work and philosophy of the school. Parents are thus excluded from the most significant aspect of their children's education, and are puzzled to know and to understand what is happening in the schoolroom. One intelligent father, deeply interested in the education of his children, tells of being summoned to school for a two-hour parent-teacher session which was devoted entirely to a lecture upon ways of wrapping a child's lunch.

A parent's dissatisfaction with the schools is multiplied when he becomes conscious of the fact that others who are less directly involved have great power over the schools, and use such power to get inferior teachers appointed, to interfere with what is taught, to manipulate appropriations, and in various ways to allow the school system to deteriorate until the minds and spirits of children are endangered. Yet it is difficult to arouse public opinion, to make schools an issue in public elections, because those who are most concerned, the parents, have not been involved as partners by school authorities. A number of proposals are now being made by educators to correct this, and to involve parents more directly in the schools alongside their children.

First there is the idea of the "community school," where the neighbourhood school building, within an easy walk of each family, will contain a library, shop, club rooms, sewing machines, and other equipment for family recreation and learning. While primarily used by children during the day, these facilities are used in the evening by all persons in the neighbourhood who wish *to go to school with their children.* Mothers can come to sew with their daughters. Fathers and sons can come together to use the shop to make a table or to repair a bicycle. Community clubs and organizations meet at the school, so that it becomes a centre of lifelong education for all of the people who live in the neighbourhood.

As parents and children go to school together the generations are less likely to grow apart in this era of rapid social transition. We have seen the tragedy of unschooled or poorly educated parents who face a vast gulf between themselves and their highly educated children. They are puzzled by the new ideas, new ways, new culture, which separate their children from them. Some of the juvenile delinquency of modern urban culture seems to grow from this separation of the generations. Community life falters and family discipline breaks down when children are alienated from, and do not have respect for, their "outmoded" parents. Another root of delinquency is the depersonalization of urban industrialized society,

where factory workers may feel like robots who have little control over their destiny. The progressive community school, where parents and children can continue to go to school together all their lives, is one of the hopeful ways of bridging the gap between the generations and for re-personalizing a neighbourhood.

Certainly a new philosophy of education is involved in the view that education is a lifelong process. Yet in a world like ours, so rapidly changing, where advances in knowledge leap forward with breathtaking speed, continuing education is essential for everyone. In the United States, for example, there is a growing need to re-train persons who are thrown out of work by new machines and by automation. When electric lights come, then candle-makers and oil-lamp-makers are thrown out of work. They need to be re-trained to be able to undertake a new type of work. In fact, whenever a man is unemployed should not the government send him back to school?

There are indeed many stages in a person's life when he might profitably return to school. When a girl is going to be married she would be more interested in home-making courses; and when she is pregnant she is much more interested in child-care courses than when she was a young schoolgirl. Courses in civics and politics might well be reserved for the age when one is old enough to vote. And many elderly, retired persons ought to be able to go back to school and learn homecrafts and other skills to enjoy in their old age.

A society where everyone is related to a school may be a dynamic, growing, learning, society. Obviously such a concept would require a new kind of school. One would never really be graduated. A young boy would begin to work an hour a day while going to school, then work two hours a day, then spend half the day in school and half the day at work. Delinquency would be greatly reduced as he was able to earn some money and found himself engaged seriously in man's work, even though only for part of the day. His school work would be more interesting and relevant as he is really engaged in the life of the world, and not just in a greenhouse-school where the world is observed through glass. When he is grown, he might go to school only two hours a week, except at special times such as marriage, preparing to vote, preparing to build a house, etc., when he might go to school for longer periods. When changing from one job to another he might go to school full-time for some months. He would have varied subjects in his adult schooling; one year, language; another year, music; another year, world politics and geography. And when he grows older, rather than get the sudden shock of retirement, he might gradually work less and less: four hours a day, three hours a day, two hours a day — as increasingly through the community school new interests are opened up

for him if he wishes.

A second new possibility of involving parents *with* their children in the schools is the use of parents as teachers' assistants. The suggestion has been made that perhaps every parent should help teach at the school, so as to bring the work of the world into the school and to involve the parent in the education of the child more directly. Rather than passively go more to school, as suggested in the community-school idea above, parents might make use of the principle that the best way to continue learning is to teach! Again a new philosophy of education is involved. Government, industry, and educational institutions would have to co-operate if everyone is to be freed to do a bit of teaching.

Originally, in primitive communities which had no schools, the child was educated in the natural life of the community, and all sorts of citizens were partners with the parents in the educational enterprise. On the street, as well as in the fields and at home, the child learned the values, skills, and knowledge which the community felt he needed. He learned these things in a natural way, absorbing his education as he breathed and lived. Then as civilization advanced, it organized the school — which John Dewey described as an artificial sort of world — where within a planned environment the child might be taught the values, skills, and knowledge which the community wanted to transmit. The school, often by isolating the child and carrying him ahead of his community, has served to expand civilization, to enrich culture — but often at the price of separating parents and children into two worlds, thus weakening the family and adding to the depersonalization of the modern world. Because we have forgotten that *everyone teaches and everyone learns* we often confuse the small child, who is taught one thing at home and learns the opposite at school. Perhaps he learns something different in the street from either home or school. The small American boy may easily get into trouble by using street language at either home or school. The extent to which the entire community continues to teach, and does more to shape popular culture than the formal school, is often overlooked. For the child continues to absorb his culture as he breathes and lives in an environment, where life and actions mould and often misshape him away from the ideas taught at school.

If the first educational goal for all of the children in our world is twelve years of compulsory schooling, the second goal may be for a new interinvolvement of school and community — a striving for a less artificial school. Thus the school of tomorrow may make a greater effort to involve the child in the real life going on around him, by taking steps to train the community itself to teach, or rather to assume more responsibly the teaching functions already going on. Education, which has often seemed to be a dull subject, can be exciting as we glimpse the possibilities of the future

unfolding before us.

Where this begins, and perhaps ends, is with the recognition that parents are teachers, they strive to teach all the time, and they need continuing re-education to enable them to be better teachers. And to transcend the conflict between home and school when different things and values are taught, let parents be brought into the schools to help teach wherever they can. At least one father representing each occupation can come to school and tell how he does his work, and some parents have other skills in arts and crafts which could enrich the curriculum of the school. One group of exceptionally able ten-to-twelve-year-olds organized a science club at school, when two of the parents agreed to take them to visit laboratories of industrial firms and universities and persuaded a scientist to come and give a demonstration at the school. These children were persuaded to do much better work in mathematics and science as a result of parental assistance with the school. In another school mothers take turns coming to school for an hour a day to assist the teacher in small ways — moving furniture, passing out papers and materials. Perhaps the mother is not teaching much, but she takes pride in knowing what goes on at school and in being a supporting part of the educational process.

Such ideas run counter to the notion that school teaching can only be undertaken by specialists. In some countries many people are illiterate because it is assumed that only paid teachers can teach reading. More and more, in nearly every country as standards of education are raised, parents have been surrendering to the schools, bit by bit, their responsibilities as teachers. Indeed it is not at all uncommon now to find parents who blame the schools if their children are impolite, irreligious, unclean; as, increasingly, parents have been abdicating their responsibilities, turning their children completely over to school. As a result, teachers who are sorely pressed to find time and energy to do a solid job of academic teaching, must devote a disproportionate amount of time to matters which should rightfully be taken care of by parents. Also the teacher must sponsor clubs, arrange innoculations and dental inspections, collect Red Cross funds, and engage in a variety of community responsibilities which could be taken over by parent-assistants.

So as we look to the relationships of parents to the school we first see parents as interested supporters, who seek through voluntary groups to cooperate in buying equipment and giving moral support and, second, as turning to political activity in the interest of better schools. Third, we see parents beginning to go to school with their children, as night-school or community-school participants. Fourth, we suggest that increasingly parents may be trained as teachers themselves, for the teaching they do at home and, finally, in some cases, for helping to teach at the school itself.

As a parent, speaking personally, I have already been involved with my children in all of these ways, and I have found it tremendously rewarding to be pushed ahead into their world, the world of the future. Perhaps we have here a new definition of a patriotic citizen: one who is willing to learn with his children, and move with them into the new age.

PARKER ROSSMAN

WE should all confess our gratitude for the powers we possess. The wise man should dedicate his sagacity, the eloquent man should devote his excellence of speech to the praise of God in prose and verse; and, in general, the natural philosopher should offer his physics, the moralist his ethics, the artist and the man of science the arts and sciences they know. So, too, the sailor and the pilot will dedicate their favourable voyage, the husbandman his fruitful harvest, the herdsman the increase of his cattle, the doctor the recovery of his patients, the general his victory in fight, and the statesman or the monarch his legal chieftaincy or kingly rule. In a word, he who is no lover of self will regard God as the true cause of all the powers of body and soul, and of all external goods. Let no one, therefore, however humble and insignificant he be, despairing of a better fortune, scruple to become a suppliant of God. Even if he can expect nothing more, let him give thanks to the best of his power for what he has already received. Infinite are the gifts he has: birth, life, nature, soul, sensation, imagination, desire, reason. Reason is a small word, but a most perfect thing, a fragment of the world-soul, or, as for the disciples of the Mosaic philosophy it is more pious to say, a true impression of the Divine Image.

—PHILO

THE ENGLISH LANGUAGE IN INDIA

[**Shri S. R. Tikekar,** a journalist and publicist with a very lively concern with contemporary problems, examines frankly and unpolitically the impact of English on India and the place it ought to occupy in the future life of India, if we put aside the unsound and irrelevant prejudice against it as "foreign."—ED.]

WHEN we became free, we had to plan for many new things. We had to adopt a national dress, a national flag, a good national motto. We succeeded in choosing these things quickly and well. The tricolour with the Ashokan Wheel of Law on it is our flag; *Satyameva jayate* (Truth Alone Triumphs), from Upanishadic Sanskrit, our motto; the four-lion capital, our emblem. We have adopted a song composed by Gurudeva Tagore as the National Anthem. Mahatma Gandhi is the Father of the Nation. The peacock has been selected as our National Bird. According to our Constitution (Sect. 343), Hindi in the Devanagari script is our official language. In practice, however, the English language continues to be used extensively in official business.

It is here that our nationalist spirit is making itself felt. It is anxious to have Hindi in the Devanagari script adopted as the *national* language. When we were agitating for *Swarajya* (self-rule), we did declare that Hindi was the national language and Devanagari, our national script. But in the Constitution the word used is "official," and there were strong reasons for this.

The constitutional status of the English language was again discussed recently in our Parliament in Delhi and a great variety of views was expressed by the representatives of the people. The opposition to the English language was generally expressed in strong terms mainly because it was a "foreign" language. It is this notion of the foreignness of a language as such that is considered in this article.

Languages are also referred to as "tongues," from the main human instrument that makes speech possible. One's own language is the mother tongue. When our youth goes abroad and accepts lodgings with some "landlady" it develops many new relationships. Thus English, American, German, Canadian, and Australian ladies come to be respected as mothers by Indians. Indian mothers too are acquiring "foreign" sons and daughters. With their new European or American "mothers," our youths use languages known to them. In fact, they have learnt new languages the better because of the new family life, in which they lived in the company of their new mothers. The "foreignness" of the family, of the language, and of the surroundings has not stood in the way of their acquiring knowledge of the language or developing intimate relationships.

Without having lived abroad, many of us have developed a habit of using multilingual expressions. For clarity, for better emphasis, for the unaccountable charm of foreign words and phrases perhaps, we use a variety of languages. At least two — the mother tongue and English — are used by most educated Indians in such a mixed fashion, colloquially, that to a stranger it may be a problem to find out what language is spoken. We change to and fro from the one to the other so quickly as to be baffling. We use English and other nouns or verbs as if they were part and parcel of the mother tongue. This fashion of mixing the mother tongue and English, or for that matter Hindi, is getting more and more popular among the educated classes. Whatever be the mother tongue, English is profusely employed either by itself or mixed with the mother tongue. This popular tendency may or may not be attractive, but it is current and it serves the popular purpose well. The following of a three-language or four-language formula in schools and colleges, the cosmopolitan composition of most of our cities and big towns, the migration of students from their own to other States, the expanding all-India public services and nation-wide branches of commercial houses, and growing air travel in India and abroad are factors that make talk more and more multi-lingual. It is the working of a natural force that cannot be stopped by purists. Such a mixing of people brings about a natural give and take amongst their mother tongues. This is indeed a healthy thing; for it tends to increase the vocabulary and power of expression of each language. Being to mutual benefit, there is nothing discreditable about such an exchange.

Language existing for the expression of thought, the objections of the purists or grammarians may be considered secondary. When we use a commercial or diplomatic code or when the telegraphist has recourse to Morse, nobody raises any objection. For the specific purpose for which the code or Morse is used, it is eminently suitable. Similarly, a language or a mixture of languages must be judged by their performance. The spirit of *Swadeshi*, after all, did not stand in the way of our adaptation of Morse to this or that language.

The English language therefore has a peculiar position in the India of today. It is the mother tongue of a really small minority. Yet it has the highest popularity among the educated. The English newspapers have a far greater circulation than any of the journals in Indian languages. The standard of contributions too is higher in the English journals whether dailies, weeklies, or monthlies. Yet most of the writers and readers are again Indians, with some language other than the English as their mother tongue. This reason for the preference for English is the peculiar position that language has come to occupy during the past many years. For want of a better expression, it is proposed to call this extraordinary position of

English in our life that of a "co-mother-tongue." It is like our mother tongue; it is something more than that. A co-mother-tongue need not be a mother tongue, and yet it is used for many important functions and purposes, as English is for invitations; for the proceedings of functions; for debates; for discussion and exposition; and for the study of many topics and subjects.

English must therefore be given the same honour and respect as is due to a mother tongue.

In thus respecting English what do we lose? By way of gain, we keep ourselves abreast of the rapidly moving world of today. For our embassies, for trade, and for high judicial services, we will definitely need a staff well versed in some foreign language. But then we have the advantage that so many of our people are so well acquainted with English — shall we fling it away simply because somebody in Delhi wills it otherwise? If we were to re-examine the case against the English language as such, we would find in it no reason or substance; only the oft-repeated charge that it is a "foreign" tongue. Yet it has been with us for more than two hundred years. The late Rt. Hon'ble Srinivasa Sastri, Dr. M. R. Jayakar, and other Indians have been accepted as first-class speakers in that "foreign" tongue, and our President, Dr. Radhakrishnan, still holds a high place among the world's orators in English. Shall we still persist in the strange misconception that English is foreign to us? Can any language, for that matter, be foreign to any country, in the world context today, when we are talking of one World Government and students everywhere are flocking to enter the "foreign"-language departments of the leading nations?

If we turn our back on the English language and the natural advantages that we are likely to derive from our old connection with it, who will be the loser? As it is, several States in India are repenting having curtailed the teaching of English and are fast reverting to a fuller course. Do we want to try the same experiment on a national scale and ruin the prospects of a generation? Questions like the medium of instruction and the syllabus are best left to academicians exclusively. Let not the politicians interfere with them. The vote of the legislature is the most powerful force in the country — but let us be practical enough to realize that syllabuses and methods of teaching should not be subjected to such a vote.

There is yet another consideration which should weigh with our legislators and with others who are set against the use of "foreign" English. When our ancient kings wanted some news to be broadcast to the people at large, what language did they use? History provides some striking proofs of such attempts. Scythians, Kushanas, Greeks, and even the Tajiks (from the present U.S.S.R.) have inscribed some of their important thoughts in Sanskrit, which was obviously a foreign language to all of

them. Ashoka the Great, inscribing on pillar or rock many of his edicts, used a language which would secure the widest reading. He did not hesitate to have recourse to the Kharoshti script when an edict was for the use of people who knew that way of writing.

An ambassador from the *Yavan* (Greek) king Amatilikita (Antialkidas?) to the court of Bhagabhadra erected a pillar at Besnagar (M.P.) during the second century B.C., and it bears a Sanskrit inscription. The Greek ambassador was not the less patriotic or lacking in love for his own language. It only underlines the practical idea that in achieving the object of a communication, e.g., broadcasting the fact of the gift, the most well-known medium must be chosen.

A copper plate, found at Chinchani (Dt. Thana, Maharashtra) and consequently known by that name, belonging to the first half of the tenth century, was engraved at the instance of the Tajik ruler of Sanjan on the West Coast, the place which later was the landing-place of the Zoroastrians from Persia. What is of importance in this inscription is that the Vedic tradition of citing three predecessors (three generations) in ceremonial worship has been followed by the Tajik ruler. Still more surprising is the Sanskritization of three Persian names! Muhammad, Shahriyar, and Sabakht have been rendered as *Madhumati, Sahiyarhar* and *Sugatipa* respectively. This is using a foreign language with a vengeance. This Tajik ruler was not compelled by anyone to use Sanskrit for announcing his gift.

Nearly two hundred inscriptions from Kambuja (Cambodia), engraved during a long stretch of nearly six hundred years, are known. They are in Sanskrit, and they are amazingly long. Sanskrit inscriptions in India are rarely so long. Yet in Kambuja, Sanskrit was definitely not local but foreign. One inscription, No. 97, dated about A.D. 883, has 298 verses! Another, No. 93, contains 218 verses and is dated about A.D. 874. There are many with 50 verses each. The contents of these inscriptions disclose a deep study in that far-off country by its *pandits* of classical works in Sanskrit: Panini, Manu, Vatsyayana, Gunadhya, Mayura, and Sushruta are some of the authors that were studied and quoted from. Were the Cambodians of these times the less patriotic for their free use of a foreign tongue like Sanskrit? And if Sanskrit was not a foreign tongue to Cambodians, or they had no objection to using it for so many of their holy documents, why should we in India, having spoken and used English for such a long time, behave to it like ungrateful children? How can we kick off the ladder by which we have climbed to this height? Look at our treatment of that language in any way; we really do not seem to be behaving well.

The study of "foreign" languages has been one of the most respected occupations of exceptionally industrious and intelligent scholars of the progressive world. As far as Indian languages (including Sanskrit) are con-

cerned, if we were to leave out the grammars, dictionaries, and philological studies written by "foreigners" we should lose much that is precious in the scholarship of these languages. Indeed, we must be grateful to these scholars who helped to put our languages on the world map of learning and culture. In the fast-moving world of today, we do want the help of a world language to be used as a tool of communication with the many nationals with whom we are increasingly coming in contact; and for us English is the natural medium. We do want our languages to develop fast and they can best do so by coming in contact with a developed foreign language. We know from a study of the modern literatures of many regions in India how much we owe to European languages, with whom we have established contact mostly through English. The far-reaching benefits our literatures have thus received cannot be adequately measured; nor can they be appreciated unless there is a complete ban on the use of English papers, periodicals, and books all over India. Without what we are accustomed to get in English, our life would be miserable. One might try for a single day being cut off from English and see what one feels like.

The respect and position due to a "co-mother-tongue" must therefore be given to the English language. It has been a blessing to us. It has played a dominant role in our life, in our struggle, in our scholarly pursuits, and in our quest for scientific and technical knowledge. Whatever we decide about its relation to us and our education, English is forging ahead in the world of learning, of technology, of political science, in fact in all aspects of life. We may well neglect it or boycott it altogether. We alone will be the losers. It would be unwise to forget all the advantages of familiarity with English; and it would be suicidal to deny them to the rising generation by putting difficulties in the way of the spread of the English language. Let us not be too selfish under the cloak of nationalism. Patriotic feelings ought not to blind us to the unseen advantages of acquiring mastery of a European language, internationally well set, well established in all the spheres of human activity.

Shri V. K. Rajwade (1864-1926), the foremost researcher in Maratha history, showed a strong national spirit in his day by writing exclusively in Marathi. He did not "soil" his pen with the "foreign" language. His writings have been little read outside Maharashtra although the studies are of an all-India importance. Rajwade once advised Sir Jadunath Sarkar at a chance meeting to write in Bengali instead of in English. Some clever person present was quick to ask: Had he written in Bengali, how would *you* have known him and his work? The Rajwade-Sarkar episode has a lesson; for the world in general, but for India now.

S. R. TIKEKAR

NEW BOOKS AND OLD

"RESURGENT INDIA"*

PROFESSOR SISIRKUMAR MITRA, well known as the author of *The Vision of India,* offers now a second vision, which is fuller and more adequate, against a "background of a quick and breath-taking survey of India's past." The guiding principle is Emerson's famous dictum, "There is properly no history; only biography," a principle expounded by Carlyle and endorsed later by Swami Vivekananda. The learned author, who was for some years a teacher of history and an enthusiastic advocate of Tagore's educational ideals at Visvabharati, Santiniketan, later joined the Shri-Aurobindo Ashram at Pondicherry, and has ever since been prominently connected with its cultural and educational activities. The perspective is based on Shri-Aurobindo's teachings regarding a world-wide fulfilment of the primal Vedic vision, interpreted as presaging the "inevitable evolution" of man into a higher-than-mental being. It may be remarked in passing that although Shri-Aurobindo was undoubtedly one of the greatest sons of modern India, many would find it difficult to accept his theory of spiritual evolution, or to agree that he is *the* "Master-Seer of the race" and indeed "the last of the Rishis." Such a dogma would militate against the spirit of the Indian tradition which has always upheld the notion of endless variety among teachers and teachings, and has never stood out for a sole prophet. But the author's zeal is understandable.

The book is in two Parts. The first studies the origins of the movements that marked India's resurgence, which commenced with the impact of the West during the early nineteenth century; the second deals with the forces at work in it. But the Parts overlap, and the division is intended to highlight the contributions in the different fields. The biographical medium is common to both the Parts.

The chapter headings are tell-tale. The first, entitled "Ancient Dawns Sustain India's Days," uses the Vedic symbol of the dawn (*Ushas*) to envisage the picture of an "ever-living India," through the contrasts and vicissitudes of her chequered history. The second, "Darkness Deepens," deals with the long spell of darkness during the medieval times. Its keynote is provided by Shri-Aurobindo's words: "Our nights carry in them the secret of a greater dawn." The next contemplates "A Century of World-wide Upsurge." It views the nineteenth century as "a century of hope" for the whole world, for which "evolutionary Nature had been at work in the previous century through wars and revolutions."

The first phase of the impact of the West on India is described in "How It Began," especially on the cultural and educational side, up to the advent of the "Forerunner," Raja Rammohun Roy, whose genius and career are dealt with at considerable length. In the words of Nolini Kanta Gupta,

> ... in Rammohun are centred the various streams of the country's education and culture, the blossomings of the modern mind, and all these have flowed from him into the awakened fields of the country's consciousness.

In his wake, comes the "Standard-bearer," Maharshi Devendranath Tagore, of whom Shri-Ramakrishna said, "He tried to combine both *yoga* and *bhoga* (enjoyment) in his life."

The role played by the leaders of the early Renaissance in Bengal is depicted

---

* *Resurgent India.* By SISIRKUMAR MITRA (Allied Publishers, Private, Ltd., Bombay. 432 pp. 1963. Rs. 26.00)

in "Recovering the National Self," particularly by Akshaykumar Datta, Iswarachandra Vidyasagar, Rajendralal Mitra, Rajnarayan Basu, and the Tagores. The "Voice of Faith" is Keshub Chandra Sen, who began as an exclusive adherent of Christ, then became a Brahmo, and lastly turned "universalist" when Shri-Ramakrishna revealed to him the Mother of the Universe and the underlying truth of all religions.

The scene now shifts to Bombay and Poona. "A Far-seeing Pioneer" is Mahadev Govind Ranade, economist, reformer, patriot, and deeply devout mind, whom Gokhale called his *Guru,* and of whom D. G. Karve said, "For twenty years from 1871, the history of Poona became the history of Ranade's doings." Next the career of Bal Gangadhar Tilak is recounted under the caption "A Maker of Free India." The crucial significance of the work of Swami Dayananda Saraswati and the founding of the Arya Samaj is then brought out in the chapter entitled "A Soldier of Light," bringing Part One to a close.

Part Two commences with Bankim Chandra Chatterji's "Vision of Mother India." The next chapter deals with the greatness of Shri-Ramakrishna, and his "Revelation of God as Mother," followed by Swami Vivekananda, the "Awakener of souls." "The Singer of Dawn" is, of course, Rabindranath Tagore, and the "Seer-scientist" is Dr. J. C. Bose. Under the title "Infinite in Finite," the brilliant and sudden dawn of the Bengal school of art is depicted with special reference to the genius of Abanindranath Tagore, Nandlal Bose, and Promodekumar Chattopadhyaya.

The last three chapters of the book are devoted to Shri-Aurobindo's career and his political and spiritual message, entitled "Light of Liberty," "New Light, New World," and finally "The Time Has Come." The first is an account of the leading part Shri-Aurobindo played as a pioneer of the freedom movement, at first directly, and later on indirectly. The spiritual background, however, is always present, "like the roar of the sea which is an accompaniment of a battle fought on the shore." This has already been dealt with in the author's earlier book *The Liberator*. Written from the standpoint of an avowed disciple, the account may tempt the impartial and objectively-minded reader to question whether the position allotted to Shri-Aurobindo is not far too central and crucial, and whether the perspective does not need re-adjustment.

The book concludes with two utterances of the "Mother" (Mira Richard), and rejoices in the fact that the Mother is still there before the world to carry on Shri-Aurobindo's work, with her Message (1963): *Let us prepare for the Hour of God*. In her view:

> What Sri Aurobindo represents in the world's history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme.

It is unnecessary to subscribe to the author's fervent belief in order to appreciate the merits of this lively and informative book. But it would not be out of place to venture on a tentative evaluation of Shri-Aurobindo's achievement. Time alone can determine his position in the galaxy of men of realization to whom this sacred land has given birth, from the Vedic Rishis down to Shri-Ramakrishna and Ramana Maharshi. Shri-Aurobindo's distinction appears to lie in his having assimilated Western thought, particularly modern scientific ideas, and having aligned them with ancient Indian philosophy and *Sādhanā*. But this very distinction may well prove his limitation. For the scientific outlook of the days of his youth on which he based his systematic exposition is already outdated. The world has moved on, and today's questions are being worded differently and demand answers in their own terms. It is doubtful whether Shri-Aurobindo's terminology will stand the strain, and whether his solutions will satisfy the yearnings of the new generation as they did those of many of his contemporaries. However that may be, his life and example were like a beacon light to the country

in the days of gloom; and his words brought courage and understanding to many earnest seekers. Assuredly his memory will continue to be cherished even if his system should be relinquished.

K. GURU DUTT

Poet-Philosophers of the Ṛgveda: Vedic and Pre-Vedic. By C. KUNHAN RAJA. (Ganesh and Company, Madras. xxxii+330 pp. 1963. Rs. 20.00)

Dr. Raja is eminently fitted for this task of interpreting the foundations of our culture because he has had the advantage of both the *adhyayana* or traditional system of Vedic study in his boyhood in Kerala and the modern critical training in the Veda and Avesta, under Professor Geldner at Marburg. He had also the special advantage of studying Avesta and Pehlevi for four years in Teheran (Iran) University where he was the Professor of Sanskrit deputed by the Government of India (in 1950-4). His leonine survey of classical Sanskrit literature, recently published by the Bharatiya Vidya Bhavan of Bombay, reveals his critical acumen and breadth of scholarship in the classical period of our ancient literature. This book clearly shows the versatile author's penetrating scholarship in respect of our Vedic lore.

The way in which he closes his last chapter, "*Saṁvanana,*" with his exquisite note on Tolerance, is characteristic of the wide vision of this author, who may himself be styled a poet-philosopher steeped in Vedic tradition. Tolerance was the watchword in Indian philosophy — Jain, Buddhist, Charvakas, etc. all being treated alike, for example, in Madhavacharya's *Sarvadarśana Saṅgraha* as philosophical paths leading to God-realization. According to Dr. Raja, there were about three hundred seers whose glimpses of the true nature of the objects of the world coming within their ken are recorded. The Veda is but the reflection of the Truth of the intuition of these seekers who had the Vision of that truth as a Totality and a Unity. It was the harmony and unity among the four main functions of human intellect, religion, philosophy, science, and art, that entitled them to be poets, or *brāhmaṇas,* and it has continued in Indian tradition right down to the present day.

On p. 70, there is a paradoxical statement: "Dakṣa was born of Aditi and Aditi was born of Dakṣa." This mystic sentence is explained: "...in the free earth there appeared the dexterity to evolve and the earth evolved out of this dexterity." The Vedas are full of such mystic utterances and Dr. Raja has utilized the entire Vedic, Avestan, and Persian traditions. Poetry is, according to Vedic poets, the cow yielding plenty and one of the foremost seers or poets prays that his cow should eat good grass and barley. This is as good as saying that good poetry should never be allowed to die or languish. Dīrghatamas is the foremost of these poet-philosophers who are the real founders of Indian civilization and culture. His poems are given the honoured first place. Later comes Yama, who laid down for the first time the path for humanity to walk. There must have been others who had searched for the light before him. Perhaps Manu was one of such people and established the system of worship, the first sacrifice with proper invocations; his poems follow those ascribed to Yama.

The author's knowledge of Iranian tradition and of the Persian poets makes possible illuminating comparisons between various myths. He does not hesitate to differ from scholars of repute like Macdonell or Keith, or even his own teacher Geldner, or again from Yāska or Sāyaṇa in India. Even very rare words like *udumbala* or *kadruka,* which are difficult to understand since they occur only in one context, are tackled and their meaning settled satisfactorily. The fluctuations in the fortunes of the various Vedic and Puranic gods are studied in the light of their Iranian counterparts also.

This book brings out that the *Ātman-*

Paramātman relationship associated with later Vedanta philosophy by modern scholars is already implicit in the *Ṛgveda*.

There are occasional misprints.

U. VENKATAKRISHNA RAO

[We regret to mention that the learned author, Dr. C. Kunhan Raja, has passed away since this review was written. His death is a loss to Sanskrit and Indological scholarship.—ED.]

Philosophies of History: Meeting of East and West in Cycle-pattern Theories of History. By GRACE E. CAIRNS. With a Foreword by PITIRIM A. SOROKIN. (Philosophical Library, New York. 1962. $6.00)

This book, the author writes in her Introduction,

> presents first a defence of cyclical patterning of history as an approach to human and cosmic history; then Eastern and Western (and Marxian) cyclical patterns are compared to point out the large degree of similarity in the general concepts of the goal and meaning of history. Finally there is an attempt to predict the nature of the next great epoch in human history.

No reader of the book can help being impressed by the author's vast erudition and her penetrating insight into Oriental systems of thought. The book deserves to be in the hands of all serious students of the philosophy of history and culture.

Part I describes the theories of recurrent cosmic cycles in Mesopotamia, in Buddhism, in Jainism, in the Tibetan philosophy of the *Mandala*, in Taoism, in Zen Buddhism, in Chinese thought and in Greek and Roman thought. Part II describes the one-grand-cycle theories in Hebrew-Christian thought, in St. Augustine, in Moslem thought, in Marxism, in Shri-Aurobindo, and in Radhakrishnan. Part III describes the theories of culture cycles held by Ibn Khaldun and Vico, Oswald Spengler, Sorokin, and Toynbee. The concluding chapter discusses the defensibility of the cyclic patterning theory of history and ends with prognostications regarding the next epoch in history.

The speculation about the cyclic alternating of Ages in human history is as old as humanity itself. The author has herself traced it back to the earliest Babylonian tales. In India every child is familiar with the theory of the four *yugas*. That there are Ages in human history with their characteristic marks, civilizations with their distinctive features, and cultures with patterns of their own, will be universally accepted. But the important question that we cannot help raising is: Is it possible to find objective historical data to support a theory of cyclic alternation of the Ages in a definite *repeatable* order? Take, for example, the Hindu theory of the four *yugas*, each following the previous one, in a definite repeatable order, and lasting for hundreds of divine years, of which each equals 36,000 mortal years. By what method of calculation have these immense figures been arrived at? And what positive facts are there to support the theory of the cyclic succession of the Ages thus described? The author seems to be aware of the difficulty of founding such theories on scientific data and therefore pins her faith in the mystical experience of the sages as the validating source of such knowledge. "The Oriental cyclical views of Hindus and Buddhists," she tells us, "may thus turn out to be intuitions of historical truth at the macrocosmic level" (p. 475). This will appear to many modern readers to suggest that the theory is an esoteric or occult belief rather than a rationally or scientifically supportable philosophy of history.

The reviewer also fails to see how we could cement together into one connected and cogent thesis the two sets of cycle theories described, the theories of recurrent cycles and what she has called the one-cycle theories.

The author ends on a note of high optimism. With Professor Sorokin she believes:

> A new culture is in the air and it will be founded upon a new Integral idea. Man will be raised to the supraconscious spiritual level of unified spirituality. Motivated by creative Altruistic Love the human race will inaugurate a "new heaven and a new earth," for both spiritual and material life will be completely renovated.

And with Dr. Radhakrishnan she hopes

> for the dawn of a new era of high spirituality . . . an epoch of world-wide human unity based upon intelligent love, and in general a world of co-operating individuals and national cultures.

We hope and pray it may really be so!

S. N. L. SHRIVASTAVA

The Future Evolution of Man: The Divine Life upon Earth. By SHRI-AUROBINDO. Compiled with a Summary and Notes by P. B. SAINT-HILAIRE. (George Allen and Unwin, Ltd., London. 156 pp. Frontispiece. 1963. 18*s.*)

During a long winter of the last war, while the bombs were falling, I devoted an hour or two every night to reading Shri-Aurobindo's great work, *The Life Divine,* and to transcribing many passages from it. Those who have the patience to immerse themselves in this vast study of the nature of man as he is and as he may be will find their understanding of life and of themselves immensely enlarged. Admittedly, however, Aurobindo's style of writing has proved a stumbling block to many English readers in a hasty age when brevity and conciseness are so much in favour and writers are no longer nurtured on Ciceronian periods. In his efforts to make fully explicit his vision of the outworking, in the past and future, of the divine purpose Aurobindo elaborated and reiterated his theme to excess. The vision is finely and subtly sustained, but it tends to be diffused in a vast, if never vague, cloud of words. This volubility, however, is the defect of a truly catholic comprehension, at once philosophical and psychological, which enfolds in its embrace all the levels of human nature, vital, emotional, mental and supramental, and shows how ultimately, in what he called "the gnostic being," they are meant to be spiritually unified. For him the goal of man's evolution was to become wholly conscious of himself in that Supreme Reality of which he is a part.

Those who are daunted by the demands and dimensions of *The Life Divine* will find in this volume an excellent reduction of its great argument to more readable proportions, together with passages from two other works, *The Human Cycle* and *The Synthesis of Yoga,* which bear on the same theme. Mr. Saint-Hilaire has executed a difficult task with skill and judgement, arranging the material he has chosen in significant chapters, of each of which he provides helpful summaries.

True religion, as Aurobindo wrote,

> is spiritual religion, that which seeks to live in the spirit, in what is beyond the intellect, beyond the aesthetic and ethical and practical being of man, and to inform and govern these members of our being by the higher light and law of the spirit.

This is the religion to which humanity, satiated but unsatisfied by its analysis of external Nature, is preparing, however unconsciously as yet, to return. For formal religion has proved its incapacity really to change man. A breakthrough is necessary if mankind is to survive its present evolutionary crisis. How this may be achieved, in co-operation with the hidden forces of Nature and the informing presence of a divine Consciousness, was the subject of all Aurobindo's teaching. In this book the essence of it is helpfully condensed.

HUGH I'A. FAUSSET

The Problem of Progress. By VINCENT BROME. (Cassell, London. 262 pp. 1963. 30*s.*)

Mr. Brome's previous, highly success-

ful book, *We Have Come a Long Way,* dealt with a similar subject, namely, the problem of man's progress. It gave the reader a picture of the ordinary man, at different periods of human history, and it prepared the way for an examination of the question: "Has the ordinary man made any real progress since the beginning of written history?"

This is the main subject of Mr. Vincent Brome's new and equally interesting book. He starts with the classical age of Greece and Rome and carries his examination forward to the present time, paying special attention to the ordinary worker and householder, as opposed to his overlords and his rulers. Has the ordinary man and has the ordinary woman made any real progress in the course of these centuries? The answer, of course, depends on what is meant by the word "progress," and the meaning of "progress" constitutes the main theme of Mr. Brome's present book. He limits his enquiry to the progress of Western man, excluding from his survey progress in the continents of Asia and Africa. Having quoted the opinions of various historians on this subject, he discusses different kinds of human progress. There are chapters on material, penal, political, and moral progress and also a special chapter on the subject of "progress and women." In all of these fields of endeavour advances have certainly been made, but can humanity be said to have advanced as a whole?

Naturally the answer will depend on what we believe to be the direction in which man's evolution is moving. The majority of intellectuals regard man's main difference from the animals as being his possession of a mind and of the faculty of reason; and they are dissatisfied with the progress he is now making. We are clearly living in an age of disillusionment, and at the end of his life H. G. Wells wrote his pessimistic book *Mind at the End of its Tether.* Fortunately Mr. Brome is on the whole optimistic about man's future, and it is right that he should adopt this optimistic attitude. Pessimism is a negative and destructive emotion and the times are far too serious to allow of our adopting a negative attitude.

Personally, I am in agreement with the views advanced by Mr. Vincent Brome in his interesting and well-written new book. I differ from him, however, with regard to the highly important question of the *direction* in which man's future evolution will have to move if he is to survive. He will have to develop the characteristic feature that, above all others, distinguishes man from the animals. This is not his mind and the faculty of reason, but man's consciousness, that is to say, man's capacity to become aware of himself. I can find no mention of the all-important word "consciousness" in this book, and to me, it is a key-word in this problem of "progress." This is my only criticism of an otherwise very well-written, interesting, and complete work on the problem of human progress. I recommend it to all who are interested in what is an all-important human problem.

KENNETH WALKER

Faith Beyond Humanism. By DAVID RHYS WILLIAMS. (Philosophical Library, New York. 223 pp. 1963. $5.00)

This is a book addressed to people who have lost their faith in the religious beliefs in which they were reared and who are still "floundering about" without being able to achieve "a dynamic faith of their own." The author tells us in the Foreword that he has himself passed through the experience of doubting and then rejecting everything he had been taught about his religion except its ethical precepts. Not being satisfied with the traditional arguments for the existence of God, in this book he sets out to answer the question, "What experience common to all people has given rise to the concept of Deity?" This book is an attempt "to identify the reality in man's experience which has put the word 'God' into his vocabulary" and "to discuss some of its implications."

The author's approach is more psychological than theological, and he starts with the observation that "for thousands of years, the spirit of man is being disturbed by a presence which he has felt, but which he has never been able to locate or describe." This "unseen companionship" has proved more vital and sustaining than any seen companionship between man and man. God, "the unseen companion," is not a power outside man, the mysterious power behind all the phenomena of nature; for the God of Nature's wonder, though full of majesty and power, is indifferent to man's pain and suffering. Hence, the author observes, the wonders of nature cannot be the source of man's concept of an ethical Deity.

The author identifies God with the inner spiritual creative power "which projects ideal ends on the screen of man's imagination and then impels man to reach out and endeavour to make those ideals real." He regards this power as threefold, consisting of faith, hope, and love: faith "gives to a *possibility* of any kind the values of a *certainty*"; hope "gives to a possibility of any kind the value of a probability"; idealizing love "gives to the potentialities of another's personality the value of a present reality and therefore tends to bring that possibility into being."

The author tells us that God conceived as the inner spiritual creative power of faith, hope, and love "cannot be charged with being responsible for evil in the world, for it is not necessary to attribute either omnipotence or omniscience to him." He is a God who *struggles* to bring order into chaos, to change the evil into the good, the good into the better, and the better to the best. He is a God who is *experimenting* with different methods of overcoming evil. The author warns us that this view should not be mistaken for identifying man with God, since the inner spiritual creative power which gives rise to man's concept of Deity "is a power other than man himself," and "is not subject to the conscious mind . . . not subject to the control of man's will." "We can only await its visitation and then obey or refuse to obey its promptings."

The problem of evil and the problem of reconciling man's free-will with his dependence on God are the persistent problems of speculative philosophy and the author hopes for too much when he thinks that his view of God as the inner, spiritual creative power satisfactorily answers them. Moreover, it may be difficult for many to agree with the author's view of God as "struggling" with evil.

However, the author's treatment of such controversial themes as prayer, sin, immortality, etc., is non-dogmatic and his liberal point of view is maintained throughout the book. The book provides stimulating reading to all those who want to *think* about their own religious beliefs.

G. Srinivasan

The Dogma of Christ: and Other Essays on Religion, Psychology and Culture. By Erich Fromm. (Routledge and Kegan Paul, London. 151 pp. 1963. 18*s*.)

This new book by the famous consultant psychoanalyst is made up of the long essay (sixty-nine pages) from which it takes its title, together with seven brief and discursive treatments of various topics of religion, psychology, and culture. The first part is by far the most exciting. The pity is that it was first published in German a generation ago when Fromm was a Freudian in the fullest and strictest sense and is "new" only in respect of the English translation. Since then much water has flowed under the author's bridge, carrying away many of his earlier opinions and the relevance of much of his source material. The interpretation of early Christian thinking, for example, on which so much of the argument depends, is suspiciously like that of Harnach and the Liberal Protestant School. Few would be willing to base a case on that foundation today.

The essay contains a radical and provocative interpretation of the growth of Christian dogma from the point of view, and by the methods, of psychoanalysis. It has long been recognized that the comparison of some early Christian writings (with their hints of an "adoptionist" doctrine of the person of Christ) and the full-orbed Catholicity of the Nicene Creed presents a problem. Fromm's contribution is to explain the growth in terms of a psychological change in Christian thinking allied to the social change in their condition as the Church conquered the Roman Empire. He argues that the Father God, feared and fearful, but placated by the sufferings of the man Jesus, gradually turns into a Mother figure, full of grace. Early hostility to the father gives way to submission and all aggression is directed against the self. The conclusion is that Nicene Christianity far from being a legitimate development of the primitive faith is such a perversion as to produce what is virtually a new religion.

The same conclusion has been reached by many others travelling along diverse roads. They have one thing in common. They are so far controlled by the conclusion they intend to reach as to select only such data from the evidence as fits their argument and to reject the rest. Fromm is guilty of culpable neglect of the Catholic and Nicene elements in the New Testament.

The remaining essays derive apparently from the later period of Fromm's pilgrimage. But although less perverse they are not nearly as exciting. The curiously bland tone is out of harmony with the astringency of the earlier pages. There is much that is well said, and any amount of good advice. Yet, somehow, after the strong argument of "The Dogma" it does not penetrate. One feels a little like those students of Milton's *Paradise Lost* who have found Satan the only really interesting character.

MARCUS WARD

The Edge of the Sea. By RACHEL CARSON. (Signet Science Library. The New American Library, New York. 238 pp. 1963. 60 cents.)

When *The Sea Around Us* first appeared, it was clear that a star of the first magnitude had arisen. In prose as simple and perfect as a Corinthian pillar, the story of the sea in all its profundity, its mystery, and its alliance with nature was unfolded with a rare mastery. There followed in quick succession several others, maintaining a high standard, and finally *The Silent Spring.* This volume created a well-known controversy. It had hardly died down when this delightful volume appeared. It has gone into the third printing; if popular acclaim is any test surely this is enough for any author.

This is a minor classic. It reminds us of Hudson and Joyce and our own EHA and Sālim Ali, each of whom has enriched our lives by popularizing knowledge of life in its splendid variety, not with the technicality of "scientific barbarians" but with the simplicity and deftness of the true artist.

It is the exciting story of life in all its manifestations on "the edge of the sea" — on the rocky shore, the rim of sand, and the coral coast. We have impressions of the world of the shore, rock, sand, and little crevices, now full of water, now denuded of it, when all manner of life adjusts to the swirling sea and the moving tides. The pattern of nature pertains to North America; and the reviewer, born on the edge of the sea, finds many things common to both lands, the New World and one of the most ancient of historical shores, that of the Konkan in western India. And he hopes that in good time a son of India will do for this part of the eternal waters what Rachel Carson has done for her part of the world. For "the Spirit of God moved upon the face of the waters. And God said 'Let there be light': and there was Light."

A striking merit of the book is its style, and how it emphasizes the close affinity between the forces of life and the behaviour and life-cycle of living

things. In the Preface we read:

> When we go down to the low-tide line, we enter a world that is as old as the earth itself — the primeval waiting place of the elements of earth and water, a place of compromise and conflict and eternal change. For us as living creatures it has a special meaning as an area in or near which some entity that could be distinguished as Life first drifted in shallow waters — reproducing, evolving, yielding that endlessly varied stream of living things that has surged through time and space to occupy the earth.

Later we have:

> But almost always the essence of the lives — the finding of food, the hiding from enemies, the capturing of prey, the producing of young, all that makes up the living and dying and perpetuating of this sand-beach fauna — is concealed from the eyes of those who merely glance at the surface of the sands and declare them barren (p. 117).

Still later we read:

> Pondering the answer, we become aware of that ceaseless migration, for the most part doomed to futility, yet ensuring that always, when opportunity arises, Life shall be waiting, ready to take advantage. For the ocean currents are not merely a movement of water; they are a stream of life, carrying always the egg and young of countless sea creatures. . . .
>
> It is one of life's mysteries that most of the participants in the cosmic migration are doomed to failure; it is no less mysterious that their failure turns into success when, for all the billions lost, a few succeed. (Pp. 164-5)

These are not purple patches; they are examples of a lucid, scientific, and sensitive style — style combining accuracy with distinction — which is a feature of this book. No lover of nature should miss this book; and for those who live on the edge of the sea, like us, it has a special message.

ASAF A. A. FYZEE

An English Library: A Bookman's Guide. By F. SEYMOUR SMITH. (A Grafton Book. André Deutsch in association with the National Book League, London. 384 pp. Revised and enlarged edition. 1963. 30*s*.)

This is a new and enlarged edition of a book which was first published by the Cambridge University Press for the National Book League in 1943. Since it is the fifth edition, this bibliography of English Literature has clearly filled a need. It constitutes a guide to the classics of English literature from the earliest times to the present day. No living writers are listed, and, while this new edition includes the writings of those recently dead, the student will find the omission of our great contemporaries a big gap. Many readers will find this book invaluable, but it is necessary to define clearly what it does and what it does not do and for whom it will be most useful.

The arrangement of the entries is in ten sections (with sub-groups), which cover the subject-matter under headings such as "Autobiographies," "Biographies," "Essays and Belles-Lettres," "Poetry and Poetic Drama," etc. Each of these divisions is prefaced by a short introduction. There are advantages in such an arrangement, especially for the general reader who wishes to build up his own library and to know the great works that exist in each section. But there are equal if not greater disadvantages. For instance, the reader who wishes to refer quickly to the works of, say, Coleridge, finds that he has to consult three or four of the sections under the various headings of Poetry, Criticism, Philosophy, and Religion. A straight alphabetical arrangement of authors would be more useful to the serious student and for his purpose the one-volume *Concise Cambridge Bibliography of English Literature 600-1950* would be a better reference book.

An even more serious defect is that the work of living critics is not included. Thus the monographs of such distinguished contemporary critics and scholars as F. R. Leavis, Basil Willey, William Empson, Wilson Knight, etc. are omitted. A single example will illustrate this drawback. The reader who wishes to acquaint himself with the

works of Defoe will need to consult five separate page references and will then be able to construct from the entries a list of the standard texts of Defoe's works. But nowhere is he told that the best book *on* Defoe is Professor Sutherland's or that Professor Ian Watt's *The Rise of the Novel* would be worth consulting.

In a book of this kind there are bound to be some errors and omissions. We are told, for example, that George Henry Lewes's *Life of Goethe* and *On Actors and the Art of Acting* are the only works of his to survive. But Lewes's *Biographical History of Philosophy* is still a popular book. Nineteenth-century and twentieth-century American literature is included, but is not covered very thoroughly in some of the sections. Nevertheless this is a reference book which the reader who wishes to extend his knowledge of the English classics will find compact and helpful.

R. L. BRETT

The Development of Arthurian Romance. By ROGER SHERMAN LOOMIS. (Hutchinson University Library, London. 199 pp. 1963. 15*s.*)

Professor Loomis, who is a leading Arthurian scholar, here reviews the whole medieval growth of the legend. Like many others I owe him various debts, and I wish this book could be recommended. But, alas! it won't do.

He stresses the need to show how the literature was "originated and shaped by historic events." Admirable. But how does he go about it? Let us take two cases: first, the motif of the Holy Grail and Joseph of Arimathea; and second, Sir Tristan.

With the Grail, a major problem is that of priority. Did the romancers use a legend connecting Joseph with the ancient Christian foundation of Glastonbury; or did the Glastonbury monks annex him from the romancers, as a supposed founder? While conceding an underlying Glastonbury legend of some sort, Professor Loomis insists that Joseph himself appeared first in the romances. This view involves a far-fetched theory of verbal misunderstandings to account for the Joseph theme originally. But worse follows. Professor Loomis claims that Glastonbury adopted Joseph specifically from a romance called the *History of the Holy Grail.* Yet he omits to state that the earlier romance *Perlesvaus,* which mentions him, cites a Glastonbury document as its source. Afterwards, he dismisses with a casual "strange to say" the deadly fact that the Abbey's Joseph legend ignores the Grail — though according to him it was derived from narratives in which the Grail was the whole point.

Likewise with the Tristan motif. He asserts on literary grounds that the original Tristan was a Pict. Yet Tristan's monument is near Fowey in Cornwall, a standing stone complete with Latin inscription.

If Professor Loomis rejects these evidences, he should give his reasons. By carrying on as if they were not there (and these cases are not the only ones) he invites an inference which I should deeply regret having to draw.

GEOFFREY ASHE

Art and Artifice in Shakespeare: A Study in Dramatic Contrast and Illusion. By ELMER EDGAR STOLL. (University Paperbacks, UP 68. Methuen and Co., Ltd., London. 178 pp. 1963. 10*s.* 6*d.*)

Dramatic characters are impersonated on the stage by living performers. So, while the play is playing, we accept them, to some extent, as real people. Criticism is naturally subject to the temptation to follow suit. Imaginary biography is followed by psychologizing and even psychoanalysis. Sooner or later there is pretty sure to be a reaction in exactly the opposite direction.

Someone will arise to insist that the artist's portraits are not the product of naturalism but of selection, simplification, condensation, and various devices of presentation. Thirty years ago Professor Stoll raised his cultivated voice in this strain. The message has not altogether sunk in, and on that ground this reissue of his chief book is a useful one.

Unfortunately Professor Stoll does not limit himself to analysis and appreciation of artistic artifices. He denies verisimilitude to the evocation of human personality presented in these artistic modes. Thus the behaviour of Othello (and this goes, more or less, for other jealous characters) is "impossible as psychology." One is tempted to wonder whether the good-natured humanism and the sheltered tranquillity of academic life are the best preparation for criticizing Shakespearian tragedy. Professor Stoll clearly desires to raise poetry and drama above the level of life as it is lived. The question is whether he does not inadvertently produce the opposite effect.

ROY WALKER

Thomas Hardy: A Study of the Wessex Novels, the Poems and the Dynasts. By H. C. DUFFIN. (Manchester University Press. 1962. Indian ed., Oxford University Press, Indian Branch, Bombay. 356 pp. 1963. Rs. 11.00)

In Hardy's great novels, Shakespeare himself is seen to be incarnated — the Shakespeare of the Tragedies. Hardy's was the perfect tragic vision, for even over the comic scenes there always hangs a darkling cloud of terrible uncertainty. The Wessex novels are in one sense a re-creation of the Wessex that is no more, but they are also, quintessentially, a picture of human society anywhere — of man struggling, hoping, despairing, and finding in despair itself some ground of new hope. Tess and Henchard have become "myths" like the great creations of ancient epic and drama. With a vision that saw life wholly and unflinchingly rather like Sophocles, Hardy too presented the plight of man caught in the web of circumstance below and checkmated by a fate from above. In their helplessness and capacity to suffer, Giles and Henchard and Tess are invested with the aura of the "tragic" — the triumph of the human spirit that may be broken but will not be bent. Hardy indeed contains multitudes. The novels, the poems, and the epic drama *The Dynasts* are not to be exhausted by any number of readings and explications.

Mr. H. C. Duffin's study first appeared in 1916 when Hardy criticism was still in its nonage. It was thus pioneering work. Hardiana has now grown from a mere trickle to a flood. The present work is a reprint of the third edition of 1937, but it has worn well; it retains its engaging freshness. The 75-page running commentary on the Novels is a kind of ticket-of-entry to the Hardy world. The rest of the book views this world from many stances. In his characterization, Hardy is verily an idealist who "looks down into human nature itself — into that restless, unpredictable, fascinating, incurably good and desperately wicked thing, the heart of man." The base of many of the novels is an "erotic situation, generally of a highly complicated nature"; the backgrounds are the Wessex countryside and Nature brooding over all — benignant, malignant, and enigmatic by turns. It is the Shakespearian "supernatural" adopted to fit modern ideas. As for the "medium," it is "prose, pure prose." Mr. Duffin has tried to formulate the "philosophy" behind Hardy's presentation of man in relation to Nature and his God; but he is suggestive rather than emphatic. There is no facile attempt to explain away Hardy's pessimism. On the contrary, Mr. Duffin argues by implication that — while the pessimism may be there — the creator of such heroic and angelic characters like a Henchard or a Tess simply couldn't have been a mere pessimist. Exceeding the apparent pessimism there is something else as

well. It is clear Mr. Duffin has lived and laved in the *mānasa* that is Hardy, and his writing is therefore that of a full mind. There are stimulating comparisons between Shakespeare and Hardy, and indeed the book is full of insights and critical percipience. Above all the book will send the reader back to Hardy.

PREMA NANDAKUMAR

François Mauriac: Novelist and Moralist. By K. R. SRINIVASA IYENGAR. (Asia Publishing House, Bombay. 192 pp. 1963. Rs. 12.50)

Professor K. R. Srinivasa Iyengar, in his recently published book *The Adventure of Criticism* reveals himself a master of comparative literary studies and a judicious critic. In this book he offers us a vividly and lucidly written monograph on Mauriac, the French Nobel-Prize-winner. It is rooted in Professor Iyengar's profound deliberations on the problem of Evil. Its apt sub-title stresses the main predicament of Mauriac's characters, who are "either hunters or the hunted," and who, in their frustrated struggle for self-realization, reveal visions of greatness suggesting a modern *Divina Commedia*.

This sensitive and at the same time searching interpretation of Mauriac's numerous novels is built up against the sombre background of the two World Wars. Professor Iyengar unfolds before us an intensely moving drama of characters who, rooted in their external milieus and landscapes, disclose in ceaseless spiritual struggles their inmost soul. The author shows how Mauriac's creative vision depicts the wars without and within human victims such as Thérèse, Louis, Fabien, Brigitte. By most telling comparisons or contrasts Professor Iyengar discloses the enigmatic essence of those famous characters. Thérèse is called "Mauriac's greatest creation" and a "touchstone for the appreciation of Mauriac"; Maria Cross (*The Desert of Love*) is compared to the Mediterranean and Thérèse to the Atlantic Ocean; or there is the contrast between the marriage to a virile man (Bernard) and Noemie's relationship to an impotent worm and corpse (Jean) in *A Kiss for the Leper*; Brigitte in *A Woman of the Pharisees* is no female Tartuffe but a "monster of seeming rectitude" and a serpent who is almost unaware of her own poisonous nature; Louis (in *The Knot of Vipers*) in contrast is no monster by nature but in the years of the Great Silence between him and his wife he has become a miser and a man fleeing from the Hound.

Professor Iyengar reveals a profound insight into the mystery of human motives and actions. His story is breathtaking, his scholarship and human vision are of the highest quality.

A. CLOSS

The Right to Life. By NORMAN ST. JOHN-STEVAS. (Hodder and Stoughton, London. 128 pp. 1963. 2*s*. 6*d*.)

This book is exactly what one might expect on this subject from an author who is both a barrister and, according to the cover pages, a leading spokesman on matters of Christian concern. It displays the typical strength and the typical weakness of each.

It dwells too much on legal precedent and authoritarian pronouncement in discussing a right which, fundamentally, owes nothing to either, while showing the quality of the legal mind in assessing evidence and eschewing mere emotion. Both characteristics are subservient to a truly religious sense which can grasp essentials intuitively. Yet the author suffers in common with too many Christians from the strange compulsion to be ever asserting the unique civilizing influence of Christianity.

Provided he is prepared to accept its limitations and appreciate its virtues, the book should be most useful to anyone who is confused on a number of important present-day issues. It begins with questioning the correctness of the verdict in the trial of Madame Suzanne

van de Put for the murder of her Thalidomide baby and then proceeds to a number of related issues such as euthanasia, abortion, the right to commit suicide, the right to kill in war. Throughout it carries this theme:

> The value of human life for the Christian in the first century A.D. as today, rested not on its development of a superior sentience but on its unique character of the union of body and soul, both destined for eternal life.

G. H. BROWN

LEAVES FROM A BRUSSELS DIARY

[**Shri Baldoon Dhingra** speaks of a rewarding "dialogue" in which he participated —on "Man in the Cosmic Age," at the Centre Internation du Dialogue, Brussels.—ED.]

I WONDERED how the fifteen of us, guests of the Centre Internation du Dialogue at Brussels, would succeed in establishing a true dialogue. Heaven knows "vital dissociation is the sickness of the peoples of our age" — the abysses between man and man threaten ever more pitilessly to become unbridgeable. There is so much false dialogue; participants seldom keep each other in mind or they do so as opponents, not as human beings. I thought of a phrase of Buber which has stuck in my mind. He says somewhere that conversation today is conversation characterized neither by the need to communicate something nor that to influence someone, but solely by the desire to make an impression so as to have one's own self-reliance confirmed or, if it has become unsteady, to have it strengthened.

The understanding of true conversation is so rare in our time that we fondly imagine a genuine dialogue is possible before a public of interested spectators with due fanfare.

These thoughts were hovering in my mind when I went to Brussels but, as it turned out, my fears were happily wholly unfounded. For in the Château de Karreveld, a farm-house turned into a luxurious guest-house, we met, scientists, psychologists, technicians, and professors, and conversed naturally without misgivings or mistrust, and a good deal of the immediacy of togetherness was established from the start.

To some extent the participants were concerned about the problem, genuinely, and sought to speak their mind not as members of a collectivity, but as persons. And yet the subject of the colloquy, "Man in the Cosmic Age," was a vital one, more vital than at any other time, or so it would seem to us.

About fifteen years ago Lecomte du Noüy dreamed about the *rapprochement* and mutual understanding of men. He said, in effect, that man's mechanical intelligence has come to the rescue of his moral intuition. He spoke of the wonderful ingenuity which would contribute to man's cosmic evolution, and he had the faith Teihard de Chardin and Shri-Aurobindo inspired in man's future. These great sages, and men of vision, believe our dreams will infallibly materialize some day, but that this depends on the individual development of man's conscience.

Maurice Lambilliotte, President of Centre du Dialogue and Director of the International Review, *Synthèses,* introduced the subject. He spoke, as everyone also did after him, about the human situation. The time, he said, had come to consider the whole problem of man in our time, his relation to his fellows and to himself; of what it is important to defend, what to promote; of what man needs to do and how he needs to act to become balanced and harmonious. The growth of population and the new techniques of science, the arrival of servo-mechanisms and automation, have opened up a new chapter of problems confronting humanity, not

least among them being the problem of leisure. Man is both morally and mentally out of tune with this new scheme of things. Techniques are meant to serve men, not to turn them to robots. Techniques of all kinds can become humanized if we can anticipate them. We must ward off, Maurice Lambilliotte went on, new, dangerous alienations that could impose themselves at production, social, and individual levels. It is, therefore, up to man to make the right conditions possible — almost echoing once again the words of du Noüy, who said, at the conclusion of his book, *Human Destiny,* that man is free to disregard the divine spark in him, kill it, or to come closer to God.

Yet it is a problem, as some industrial technicians did not fail to observe, that the forces of automation are so strong (a situation not yet facing the countries only beginning to develop) that man's hands may outstrip his soul. The question is what is man to be: answer the call of the wild or the Call of Man, or as Paul Valery once said:

Tout doit ou devrait dépendre de l'idée que l'on peut se faire de l'Homme, l'homme d'aujourd'hui ou plutot de demain.

What indeed can we do with Man today or Man tomorrow?

Jean Charon, the distinguished scientist and author of *L'Homme à sa découverte,* continues to use, in a manner peculiar to his very open approach, the way of a humanist. In his book he hits the nail on the head when he says pertinently:

Mais que diable vient faire le physicien dans cette galère? Que connait-il de l'Homme puisque ce n'est pas son domaine de recherche?

(What the deuce is the scientist doing here? What does he know of man, since it is not his field of study?)

So we come to talking about fragmented man. Indeed that is the real problem: we are all such bits and pieces, isolated and broken, that we seem not to fit into any frame. We lack wholeness. Professor Durckheim discussed this very point of wholeness, *Hara* in Japanese. It is the all-inclusive attitude which enables a man to open himself to the power and wholeness of the original life-force and to testify to it by the fulfilment, the meaningfulness, and the mastery displayed in his own life. This is where the Teacher comes in; for only to the extent that man can be integrated can he adjust himself to any situation. Immaturity, unripeness, according to Durckheim, is the cancer of our time; the incapacity to ripen, the specific mark of our time. All, Professor Durckheim maintains, are seeking a metaphysical foundation of life. Modern man has degenerated essentially, not merely rationally. What is required is inner religious practice. Since the cause of all degeneration such as illness, suffering, delusion, is the separation of man's mind from his being, it is necessary to put Humpty-Dumpty together again!

Every participant brought us face to face with man and his environment. Dr. Malalasekera confronted us with the idea of awareness in the Buddhist approach; Professor Moylan of Lausanne showed how a teacher adjusts himself to new conditions and Dr. Charles Raven of Cambridge, while expressing his fears, revealed to us the deep spiritual truths in every act of living, here or in any other planet.

There were many other contributions, all sincere and spontaneous. Nothing was resolved. We were not there to resolve anything. We were there to converse and to catch glimpses of oneness. Each man helps bring about the unity of God and of the world through genuine dialogue with the created beings among whom he lives. Each man lets God into the world through hallowing the every-day. The more this can be done the easier will it be for man to live in the Cosmic or any other age. "Ripeness is all."

BALDOON DHINGRA

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

Some very shrewd and wise comments on the fundamentals of education were made by Mr. Enoch Powell at the Annual Dinner, held on 14 December 1963, of the Working Men's College, St. Pancras, London. Best known as a former Minister of Health, he spoke in his capacity as Chairman of the Conservative back-bench Education Committee. The chief point he made was that education exists as "a good in its own right" and should not be equated with economic advancement. Even academic personages and advisory committees have fallen into the fallacy that there is a correlation between the two and speak of increased education as an investment for more productivity. Yet history shows that whenever and wherever there has been a "striking advance in productivity" there has generally not been "educational advance."

Men desire education because they are men, and desire to bestow it on others, as they do works of charity or of art. Teaching a subject at school, college, or university does not make it part of real education. The worst heresy of pseudo-democracy is to make all subjects of study equal. Collection of facts, of information, the skills needed for earning a living, are useful in their own field, but they are not education.

> The pursuit of truth, the effort to comprehend, arrange, interpret some aspect or other of the universe we perceive is an activity of humanity which justifies, rewards and motivates itself. . . . The content of education must therefore be that which men would wish to know for its own sake.

Education demands the knowledge "which relates facts to one another and illuminates, however faintly, a part of the great scene of life," a knowledge taught and acquired in a way that brings out its broader meaning.

> No doubt people must study management or business; but until they cross the boundaries of the social or economic sciences — until the knowledge becomes such as is sought for its own sake and organized to illuminate human life and history — management and business studies are not education; and then they are management and business studies no longer.
>
> (*Sunday Times,* 15 December 1963)

It is a relief, after so much nonsense pontificated in high places about education and technology, to find someone educated enough to sense something of the whole-ness of life, and the abiding quality of its truth, and, at the same time, courageous enough to point out the falsity of the gods worshipped in the name of education.

Despite efforts made for reprieves, by various organizations that are against capital punishment, the end of 1963 saw some few executions in Britain, for murder. And as usual, there have been "Letters to the Editor" in the Press, affirming that the short, sharp, death penalty is preferable to the hopelessness and deterioration of long drawn-out life-imprisonment.

This assertion is excellently refuted in a letter in *The Guardian* (27 December 1963) from Edward O'Hara of Huddersfield. He points out that "the mournful howl raised by the other prisoners at the moment of execution" shows clearly their reaction in the matter. Further, those condemned to death often appeal for life-imprisonment, but is any case known of a "life-r" appealing for the death penalty? He agrees that prison conditions need to be greatly improved, but it is not true that continued life in prison is always useless and soulless as stated. He cites a couple of cases, including that of a French murderess, "agreed by all to be

thoroughly depraved." In prison her repentance and reformation was such that a strongly supported plea was made for remission of her sentence. After release she married, bringing up admirably the five children of the marriage, and, in fact, supporting the whole family when her husband became an invalid.

The Howard League for Penal Reform, the various bodies that have campaigned against capital punishment, or that exist for the helping of ex-prisoners, can furnish other examples. Murderers, once released, seldom return to prison.

Yet another view on the matter is that of Theosophists, who point out that there is no positive evidence that the thought, feeling, and consciousness of the murderer are destroyed, or dissipated, by the execution of the physical body. The smashing of a wireless set does not cancel the broadcast programme. In fact it is claimed that the suffering of persons executed is increased, and the highly charged influence of their emotions is made the more potent and dangerous for others by reason of the removal of the gross physical container. Be that as it may, psychological infections and epidemics are as much a matter of fact as physiological ones, though research on them has apparently not been undertaken, or at least publicized. It might be an enlightening project to chart the incidence of executions with succeeding acts of violence in the neighbourhood, especially of a compulsive character.

Culture, like civilization, rises and falls, in smaller as in larger cycles. Not so long back there was lamentation for the sad state of the theatre in Britain. The impact of cinema, radio, television; audience-inertia and a change in the classes with money to spend; deterioration of plays, actors, companies; the decay of theatre buildings, or their demolition in the orgy of office construction; all apparently dealt it mortal wounds. Now, another day is dawning. A different type of playwright appears. Plays based on the contemporary scene or with a symbolic, psychological approach replace the conventional three-act play. Often brash and crude in their experimental adventures, their vitality appeals to the new "affluents." And parallelly with this have arisen (or are on the way) various architecturally new theatres, with the additional character of social and cultural centres. The North of England has felt the renaissance also, but perhaps the new theatres most in the limelight are the Mermaid Theatre, down by the Thames in the London dock area, the Ashcroft Theatre at Croydon, and the controversial theatre-in-the-round at Chichester. The Nottingham Playhouse and the Belgrade at Coventry are bringing fame to the Midlands. The National Theatre (the recent transformation of the noted "Old Vic") under the directorship of Sir Laurence Olivier is to have its own new building. And even an amateur society, the well-known Questors, are building an experimental theatre in West London. These are only a few examples.

It shows how difficult it is to forecast events, unless one realizes the perpetual dynamic balance of two opposing forces. The other side of death is fresh life, and this is true for all things, human beings as for cultures. We sometimes forget an end is also a beginning. There are always horizons beyond.